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ASPIRATIONS AND INSPIRATIONS OF THE OUTDOOR TRAVEL EXPERIENCE

by

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A THESIS

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H A Scott
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Date April 22, 1981

ABSTRACT

An integrative approach for the extended outdoor travel experience is proposed. It is an approach that is suggested to go beyond the somewhat limited educational values of the outdoor pursuits and environmental studies approaches. The approach aspires to illuminate the mysteries and romance of the Canadian outdoor travel experience. Leadership concerns for the operation of such an approach are presented as well as the implications of this approach for man, the land, and outdoor education. Episodes from personal experiences of outdoor travel are presented as well as three "day-in-the-life" accounts. These first person narratives are meant to clarify principle objectives for the integrated approach and point to the differences underpinning the three approaches presented.

PREFACE

This thesis was prepared and is presented with the intention to seek out a meaningful approach to the extended Canadian outdoor travel experience: one that attends to people's foreseen and perhaps unforeseen needs. It is concerned for man's way of being in the bush, how one perceives both the bush and himself in it. In this sense, the thesis considers leadership, for the leader most often set the approach, or way of perceiving the environment for participants. The thesis also is CANADIAN. It deals with Canada's backwoods and the unique opportunities for learning it provides.

It is the opinion of the author that as people become more and more detached from the outdoors, life in the bush becomes sought out not for its own sake but to satisfy elements of life lacking in one's day-to-day urban existence. Therefore the bush becomes a means to an end, rather than a means in itself. In this vein, today's outdoor traveller stands outside nature, supporting a sense of unknowing and unintelligible spartan adventure. It is indeed a negative perception of the bush. However, man with a developing insight may experience special moments of positive perception towards the bush. Nature may then be seen as a benign force, where the individual experiences an orderly fit, an intelligible feel for, and sense of knowing in the bush. It is this fellow who may learn to live in nature, live of nature, and it is the purpose of this thesis to deal with an outdoor travel approach bent at aspiring towards these ends. Concurrent with this, the thesis provides inspirations of thought and deed from personal experiences of the author's time spent in the Canadian bush.

Considering the presented aspirations for, and inspirations from the extended outdoor travel experience, there is a great body of literature to support the thesis proposal that to best meet the need of today's traveller nature must be lived.

> Once in a lifetime, perhaps, one escapes the actual confines of the flesh. Once in a lifetime, if one is lucky, one so merges with sunlight and air and running water that whole eons, the eons the mountains and deserts know, might pass in a single afternoon without discomfort. (Eiseley, 1946:16)

> Man should enter the woods, not with any conquistador obsession. . . neither in a spirit of braggadocio . . . but rather with the awe, and not a little of the veneration, of one who steps within the portals of some vast and ancient edifice of wondrous architecture. . . . The spending of my days in a region where the immeasurable immensity of my surroundings is every before my eyes has. . . rather dwarfed my conception of my own importance in the general scheme of things. (Grey Owl, 1936:VII)

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To all three, I might add, they have provided for down right good times, that I would hope to be able to pass on to others using their example.

In conclusion, I would like to thank those with whom I have shared special moments of simple travel and contentment in the outdoors.

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> *It is a commonplace of all religious thought, even the most primitive, that man seeking visions and insight must go apart from his fellows and live for a time in the wilderness. If he is of the proper sort, he will return with a message. . . . The world, I have come to believe, is a very queer place, but we have been part of that queerness for so long that we tend to take it for granted. We rush to and fro like Mad Hatters upon our peculiar errands, all the time imagining our surroundings to be dull and ourselves quite ordinary creatures. Actually, there is nothing in the world to encourage this idea but such is the mind of man and this is why he finds it necessary from time to time to send emissaries into the wilderness in the hope of learning of great events, or plans in store for him, that will resuscitate his waning taste for life. . . . One must seek then, what only solitary approach can give--a natural revelation.*
>
> *(Eiseley, 1946:164)*

CHAPTER I

A DAY IN THE LIFE...

Introduction

The forthcoming three ethnographies are meant to provide insight into three separate outdoor travel approaches. Differences and similarities will be present but do not perhaps stand out in bold print. Rather, the reader should consider the three accounts as one unit or reading to grasp the conceivable subtleties that contrast these approaches. The running narrative of each ethnography is that of the same person travelling the same day on three different trips. The day, the place, and the traveller himself are common to each account. Also constant, but not outwardly presented to the reader, is the common group size of nine, co-ed fourteen to sixteen year old members including two older staff members.

A Day in the Life...
A Pursuitist Approach

I couldn't help notice the beauty of the morning sun as it rose into the surrounding mist of the lake. Our morning routine was underway and we must be extra efficient today if we are going to make our destination. We were off to a good start however, everyone out of the sack and working, a good hour before normal rising time. It was seven o'clock. After a quick breakfast and a bit of a pep talk from Tim, our leader, we headed out onto the misty lake. A bit of frustration was mixed with excitement concerning the morning haze that had not cleared to facilitate the lake crossing. Frustration existed in that we were slowed down after such an efficient start, and excitement in that hitting the creek mouth on compass bearing was an interesting and new challenge for all. Each of our three canoes followed their own bearing. I had the sternsman's job of maintaining the continually adjusted course prescribed by my bowman. We paddled slowly but with a testing sense of eager expectation. In retrospect the haze was beautiful but at the time all senses were on the subtleties of my navigators directioning. "Good-on mark--no, no, bit right--good, good," etc., etc. We arrived to the opposite shore only a hundred yards or so off target. Ed's boat was virtually right on, and they spotted the creek in the grassy bay first. This will make a great story back home I thought.

We soon had a feeling for why this day required an early rise. The creek was shallow and meandering, with the occasional fallen log obstruction. This was our first, and perhaps only creek travel and I was glad of that. Tim, our leader had certainly not presented this stretch as a highlight, but we were all quite anxious to arrive at our distant lake destination. We had built ourselves up for the upcoming rapids downstream and what is apparently to be a real highlight lake of the trip in terms of scenery anyway.

Some of the group didn't seem to be enjoying the slow progress of the creek travel but I enjoyed it. It seemed there was something new around each bend, perhaps an upsurge in the current, a fallen log or who knows, maybe a big old moose.

We passed some time on the creek playing a variety of spontaneous style canoe games. On open stretches two canoes occasionally raced, at another spot my canoe gathered pine cones from an overhanging tree and waited in reeds behind a bank for a pine cone pitching ambush. Our ambush plans were a huge success involving all three canoes, followed by an eventual splash fight. We need the odd activity like this to pass the time in such long paddling stretches.

We rafted up beside a large, apparently out-of-place rock slide, and enjoyed a snack of trail mix. He had decided to get to the fold in our map before lunch.

We chatted in the canoes and pressed on for we were getting pretty hungry by this time and eager to hit our lunch destination. Lunch is always a grand time for we creep out of the canoes, stretching seemingly dead legs and enjoy a real break from travelling. We always allow enough time for lunch to digest and relax before the afternoon wind up travel of the day. Over the course of the trip we've developed a system whereby we ideally have two thirds of a day's travel complete before lunch. We never seem to travel as well after and like to be camped by four o'clock. This would allow time to lounge around, enjoy a good swimming spot, do some fishing and perhaps some exploring. It also meant we could rest up before supper, always a busy group activity. We eat like Kings on this trip, but pay for it with heavy packs and lots of energy about the fire. It seems each night Tim challenges us to get another creative dessert or bake goods for morning, that has us and himself active from the time we make camp to nightfall. We've enjoyed raspberry shortcake, cheese fondue (sort of), and have even designed our own chocolate bars, marketable I'm sure. I have learned a great deal about cooking, definitely a highlight of this trip.

Arriving early to camp also allows time for a place to be home--for a little while anyway. The endless shorelines of green woods are just that, woods, extensive and unknowing to us. Yet when it comes time to camp we pick a small piece of woods and begin to see the trees as individuals. We incorporate their often peculiar features in the architectural design that will be our nest. We seek out our own choice swimming spots. Years later I'm sure one of Ted's pictures will bring to mind countless memories of events and the interior design of our sites. We become intimate with these camping spots.

Starting before lunch the current had picked up and we enjoyed easy channels as the creek widened into more of a river. They were not very challenging, however, but that was okay, we were patiently anticipating the larger stuff up ahead. Lunch was the usual, and we have developed a machine like assembly line turn out of equal portioned sandwiches for all. We were quite pleased with this system that Tim instigated many days back to prevent the grabbing and confusion. It is worth mentioning that days when we don't push into lunch seldom necessitate such a lunch serving routine to avoid crowding over food.

The river had been getting boring so we were pleased to head out after lunch anticipating the sound of whitewater. Near the brink of the first set Tim stood up and decided we must check it out. This was good news in a way for it looked runnable and if it required a better look then there would be some maneuvering which meant real challenge. It is funny, though, that as a hard river day nears its end, we all hope for sets easy enough to run without a view from shore. Many sets in a row can become very mentally draining, particularly for the person with the final say. Tim and Paul, one of us who has more whitewater experience, usually gives the go-ahead. Ed is always keen no matter how big the set. I am the nervous type, and always feel relief blended in with a deep sense of satisfaction in having chalked up another set. We have portaged very few sets in our entire trip, many less than other groups we know of. It had become early on, a mark of distinction for us. I was proud to be with this group.

The set was challenging and exciting. We shot it fully loaded and all boats had a clear run. What a thrill this is and the sense of camaraderie as we loudly review our own stories of the set adds to the feeling of elation.

The second set was very close. We could hear it around the bend. We went straight to the well trodden portage put in to check the set. It was big water, with a ledge and narrow V's. Due to the standing waves we knew instantly this would be one for running in unloaded canoes. I didn't enjoy this but it didn't seem to bother some of the others so I never mentioned it. But unloading, shooting a difficult set, then having to carry my load anyway was a pain in my estimation. It just didn't seem to make much sense. Often Tim and Paul or others portage a canoe back up and do the set again while others portage their loads. It seems like a lot of work to shoot it plus do the portage let alone do the set again, but then again, on other days, I've done this too. In fact, we try to hit particularly good rapid sites for lunch so we can do them many times during our stop. This saves time in the day as well as being great fun.

The fast water was almost continuous to the lake and we lined many sets, only being forced to portage twice. It was a push to the lake for sure. We rushed a few decisions concerning the current on the last sets and a group tension and quarrelling was becoming apparent. Tim read the situation well and brought us all together to go over the maps. We saw the distance we had covered and the tiny bit we had left to do. We also saw that tomorrow would not be a long day. Perhaps we could sleep in, or if we could stay awake, have a late fire. We were all in the same situation--tired, keen to arrive, and proud of our distance. After such a get together we always seem to relax and carry on with great fortitude, forgetting our fatigue in the wake of an awaiting elation upon seeing our destination.

This did not prove long off and the lake's expanse was indeed a sight to behold. It had been a long day and there were many group screams and chants to celebrate the moment. We instantly began looking for a camp site. We wanted a swim and have plenty of time for supper. The excitement of reaching the lake was slowly deflating as we had to paddle twenty tiring minutes of mild head wind before we found a suitable place. There was a further letdown in that the site wasn't the greatest, but it did have good swimming rocks and diving spots. We would give it character.

There seems to often be a slight letdown in arriving. The lake was pretty but really one of many on our travels. This one though seemed more grand because of the full day of forest enclosed travel. It seemed to me that on the river I was being fooled into setting my sights for that big patch of lake on the map, and also, on the creek, setting my sights for those lines across the river marking rapids. Those destinations had a lot to live up to too. I thought it's the adventure on route that is the key to a successful day. Our compass travel, the rapids, plus the general number of miles covered is what really made the day. It all boils down to accomplishment, I guess--accomplishment in the midst of some adversity whether it be cooking in the rain, coping with tired muscles or tackling a natural barrier. Destinations are just what keep you pressing on.

We set up camp quickly and enjoyed what was left of the afternoon sun. It was after six o'clock. This is a time when I swing into full gear. I'm not the most physical member of this group but have found my organizing skills useful around the cooking fire. I am in much better shape now and have the energy to prepare supper and set up camp with others, which I was not able to do until about our tenth day or so. Until I started up my talents at cooking and tent selection, I suffered a little from not having any significant role. I talked with Kathy about this because I sense she had the same sorts of feelings. Anyway we worked it out together and no one else in the group realized our feelings. I do get mad at Ed though who wants to do everything, and be the best at everything. Perhaps before the trip is over I will get up the confidence and find a good opportunity to tell him why he bothers me. I know he senses something's wrong and presently we avoid each other as best we can.

Supper is not as elaborate as normal as is our habit on push days , but I did make our standard cinnamon buns with Ed's help--of course. I made the mix and he did the baking. Nightfall arrives quickly and all are ready for bed. I likewise can't stay awake to enjoy the stars and...

maybe even northern lights. It will be sad to leave this land in a few days, but I'm looking forward to seeing friends at home, relaxing by the T.V., showing our pictures and not getting continually bugged by Ed. This has been the best trip yet though. We had a great route, good weather, and covered more distance than I've ever done before. It will be fun to tell everyone back home about the dumping in rapids, long days, fancy meals and the time I sank to my waist on a muddy portage. Some of us are already talking about another trip next year.

There is some talk in the tent. We have five days left before our pick up and if we push again tomorrow, can have a rest day near our highway pick-up point. The decision is made to check out the idea with the maps tomorrow.

A Day in the Life...
A Field Studies Group

Our instructors, Jim Robinson and Dr. James Hall, were up before us all again. They would sit together around a morning fire organizing the daily routine. As I tossed and turned one more time I thought how organized and diligent these leaders are. They seem to delight in their morning talk together, yet it seems unnecessary in that before our departure one week ago, we had been given a schedule which we have followed to the last minute detail. Oh well, perhaps they simply enjoy talking at their own level without having to explain everything to us as they do virtually all day. Dr. Hall is at the university and lectures on geomorphology and geology, while Jim is a history major and teacher at our school who has studied the history of this much forgotten area. Jim organized this extensive field study program and without his guidance this trip would not be possible. He organized everything--food, route, food pickups, scientific equipment, reading lists--but most importantly, he is an expert canoeist and wilderness traveller.

It is important that we travel like clockwork, not to overindulge in one study location to forsake another. Hall and Johnson were quite strict about this and we had very little time to ourselves.

These thoughts inspired me to rise. It was just after seven o'clock--wake-up time--and if I'm personally organized, I can pack up and have time to work on my field notes before we push off.

Jim had done a fine job of meal planning so we enjoyed a different style breakfast each day. I'm perhaps eating better on this trip than any other, and I've travelled now in many different styles. Of course we cheat a great deal. We have had one food drop already and will cross an old lumber road later today for a second pickup in only eight days. This allows us to send out and receive new field equipment as well as providing for elaborate meals. Tonight our schedule states we should dine on ham garnished with cloves and pineapple. Actually I think I'm eating better here than in the city.

There is a heavy morning mist on the lake which Jim told is a common event in early September mornings here. It is a sign of a cold night passed, which no one has to tell me, but also the indication of a warm September day. It is beautiful to see the affect of the changing temperature of water and air before us. Pete, another student primarily history oriented, remarked that Lake Superior especially in May and September is prone to heavy mist and made travel for the Voyageurs difficult at times. Jim added that Alexander Henry the Elder writes of this and mentioned the Francis Hopkins Voyageur point of travelling in the mist on Lake Superior.

It is this open interchange or flow of knowledge that makes this program special for me. I have learned so much. I write these points down in my field book just before we head out. We are half an hour behind schedule, but purposely waited to allow the mist to clear. This allowed me time to linger over dish washing--my morning job on our duty roster. It was still hard to see and we missed the creek opening by quite a bit. After some confusion as to our location, we found the creek and decided to speed on through the narrow creek without any hesitation so as to get to Dr. Hall's rock study site on time.

It was a difficult creek to rush through and I knew from previous experience of map reading that today's clockwork itinerary would not be met. Once in the creek, I think Jim knew it too and seemed a bit uneasy. I'm sure he was thinking of our food pickup at five o'clock. We might have to change the itinerary to make a camping spot at the pickup.

Around a bend appeared a large rock slide of the decaying rock ridge on the northern shore. This was our first stop of the day. We sat on a large flattened boulder, discussing glacial formations, rock types and. . . the weather. We decided this was a relatively young rock slide, likely caused by frost shattering and other decaying processes and not by any tremor. With specially brought along rock tools, we took specimens for examination back at school and were all amazed at the variety of rock types which Dr. Hall was pointing out. I chipped off many rock crystals of different colours and designs. Hall and Johnson had done this trip early in the summer and it was obvious that they had done their homework. Jim spoke about the various lichen growth in the area and we all learned of reindeer mosses refrigerator characteristics for storing fresh fish in a pot until it can be cooked. We also learned about tripe de roche, apparently a survival food source, used by many Arctic travellers including Franklin and Hornby both of whom we had learned about in Jim's history course last year.

We did not sacrifice much time here so presumably we would forego one of Jim's afternoon sessions. After the formal talk and our field work studies, we enjoyed a quick lunch and time to relax in the sun and write our notes. I had been dedicated to taking good notes as we had been taught but found the sun too enjoyable not to take it all in. I found a rock that fit my reclined shape and promptly lay in it to absorb the sun.

The loading of the canoes brought me back to the job at hand, but my relaxed body and mind found it hard to leave that beautiful spot. It had been wonderful to have that time to myself amongst the rocks.

The creek was continually opening into a sizeable river and soon after lunch we found ourselves once again in Jim's capable hands. We had been travelling quite quickly. All of yesterday's sessions had been conducted by Dr. Hall while today was to be mostly Robinson's logging history stuff. He had done one fascinating session earlier on in archeology digs, combined with our introduction to the lumber activities in this area. At that time we organized and carried on a mini dig in an odd open poplar stand. This spot was apparently an old farming operation for the local logging camps and small community. As suggested, we found old horse bones but not much else. We, however, did see the sunken ground of an old building site. Jim suggested this spot probably has a long history as an Indian site as well.

I liked his more informal lecture style. His presentations seem to make more sense out here than Dr. Hall's conventional classroom style. Jim has us exploring and asks us many questions. It is funny, I think, because I was originally most excited about the geology/geography aspect of the program because I thought it was more relevant to an understanding of the bush. I still think it is, I guess, but Robinson presents his information so that we discover the history and it is something all around us, certainly relevant, as I had not thought before.

Anyway, at this site we stop to examine logging chute remains. There are old spikes and decayed squared timber about. Paul pointed out the dowling joints used. We measured the odd timber piece and attempted to redesign on paper the chute as it might have appeared. Jim had planned another dig here to attempt to find a part of the chute's foundation but this, we were forced to cut out due to time. For me the most interesting feature was the large pile of rocks hauled up to one bank to clear a lane. It is incredible to think these would have been moved by man and horse. There must have been a lot of lame horses and perhaps men come out of such work.

We were an hour late leaving this spot and hurried to meet our pickup. Marty, our pickup man, had been right on time, but didn't seem to mind our delay. He did complain, however, about the state of this old lumber road. It is amazing what road connections he has had to tackle to meet us. It seems his travels are harder than ours. Even four wheel drives don't make as much sense as canoe in this country.

This is our last pickup and I am glad of this. I find such rendezvous' strike a disharmonious chord in our trip. We need the stops to sort out equipment changes and pick up food but yet still we remain too linked with trucks and the daily news. Also, we haven't had the time to just sit and watch the fire, absorb the sun, or relax with a friend. The air is too often filled with words. I guess this is my only complaint because over all this has been a very successful trip living up to all its objectives.

Tonight I am on firewood duty and cleanup. It is a feast for sure we will enjoy tonight. I am tired of firewood duty and Ed really enjoys it so we change jobs. Others have started changing the duty roster and Jim thinks it's now getting out of hand.

We are on our last three days now, of our eleven day program and I must start thinking about my work assignment for back at school. I think I will read further into archeology and do a paper on the digs we did. Unfortunately we have no such course in our grade twelve program so I'll have to do the paper for Robinson as a history paper.

After a big meal we relax a bit around the fire. People are getting keen to return south to the city and it shows in our conversation. Some general feedback is given to our leaders that we have been hit with too much information over the last few days. Jim and Dr. Hall decide to make tomorrow simply a travel day and shorten the ethnobotany session jointly planned by them. This fits well into the day because we have many portages around rapids before we see another lake.

I hear an owl hooting in the forest behind the road crossing near our camp as I finish up my logbook. Ed and Dr. Hall are in disagreement as to whether it is a Great Horned or a Grey Owl.

A Day in the Life...
An Integrative Approach

We woke, well before sunrise to what seemed ideal conditions for the scheme we had created by last night's evening fire. In the subtle morning light of the lake's expanse was a world of mist. Everything was wet with a haze which seemed to start in the dirt, moss and water. There was no sky this morning.

We quickly packed up, had a snack, then headed out on compass bearing for the source of what was to be a full day of creek and river travel. This was our first major creek system and we all were excited for the sights and mysteries which might lay before us. Our plan was to stalk a moose and we had the night before discussed this with great seriousness. We learned that the moose tends to feed on marsh waterlillies at sunrise. The hazy cool morning would provide an ideal situation, I thought, as we prepared ourselves on the lake by practising silent paddling. Some final words of commitment to silence and importance of "thinking moose" proved final preparation as we smartly followed single-file into the tangled narrow opening of the creek. I was surprised how simple and uneventful water travel on compass bearing proved. The challenge of maintaining a course seemed overshadowed by the morning mist, that not only blurred our vision, but wet my hair, and fogged my glasses. Of this scene, I must say that the accomplishment in the midst of some perceived adversity proved assumed or understood while the new sensations of this wonderous world of haze were overwhelming and could never be taken for granted.

My eyes watched the shore and water as the mist swirled upon our scene, enveloping us in, as timeless a feel as the creek itself. In the stillness I paddled as I never had before. Concentrating at first, then as if I had finally mastered the art, my paddle and I seemingly became one. There was no more struggling to paddle silently. I was as silent as were my surroundings. My sounds were as congruous as a chipmunk's shrill or woodpecker's hammering. I was in motion as was my world and the other creatures around me; I was stalking a moose and time itself became measurable in terms of stalking a moose. It was as if I had turned off my mind or, rather, what I perceived as my mind, unveiling myself to the unknown--to the moose. Whether I came upon a moose did not matter, I became vividly aware of one's presence as he must have been aware of mine.

We did not see a moose that early morning, but it did not matter. As the mist slowly lifted, our silent vigil was broken by a sudden retreat of mergansers streaking along the creek's edge. The shock brought laughter to our silence and we joked as we proceeded to unwittingly chase the birds many miles down the creek.

This creek is different from the river and lake travel we have been doing. I felt enclosed in the scene around me. When on a broad lake I felt the power of the sun and sky; now I felt the forest and its life. The creek was not only my pathway through the thick bush but was the natural route for much of the life in the forest. It was not an encrowding feeling therefore I felt but one of rapture and rapport. It had been wise to organize ourselves for a moose "hunt". The psych up that occurred and the group's commitment to silence seemed to have created an atmosphere of magic as we skillfully moved in silence. I knew that this creek would always provide an intangible expression of warmth and contentment.

Our creek slowly became more of a river as it gained water and momentum. The forest canopy has slowly opened to a wider valley floor with rock walls. At one point a rock slide invaded the creek's shore. We stopped here to explore and stretch, a habit I have become very fond of. It amazes me how we stop so often at points of curiosity yet travel a good distance of our loosely organized route. We seldom camp at any previously established destination, but rather find many points of interest to explore or decide to continue into dark, to paddle at sunset or night trip with the moon. I have developed a relationship with the moon I would never have known to be possible. We have become quite good friends. As a result of this slow pace but steady travel, I can hardly remember actual camping spots. They become more often places to sleep and eat, whether it be a day sleep after night travel down a large lake or evening sleep. We have developed a closeness to nature--an intimacy with all of her. Perhaps on past canoeing trips I had only developed this feel for camping spots where we would spend much of our total day. Days and nights have not followed in a linear fashion this summer and I imagine I shall have a difficult time describing our route to others without any schedule or format. Our nocturnal activities have opened up a whole new understanding of a day, for daily routines to us now really make little sense at this late point in our journey.

This rock slide is unusual. We guess that it is relatively young due to the sparse lichen covering on the rock. We also examine the many different types of rock crystals in a few cracks. The boulders themselves are rounded and lie level with the ground below. A few of the group lay in the sun once they've found rock hollows or chairs, as we all call them, that suit their frame. Tom, however, has started slowly jogging amongst the boulder field. I watch his uneven stepping and hopping and enjoy what seems a total lack of rhythm in this action. It feels good to stretch canoe-sore knees so I follow his example and begin prancing. I have to study the rock shapes in advance and make judgements in the air, as I pick up a bit of speed. Tom has also picked up some speed and seems totally absorbed in his purposeless activity. I begin to concentrate fully on the boulders and less and less plan my next move. I do whatever is necessary to keep my balance and carry on. There is a rhythm that develops in my actions but perhaps only I can see or feel it. Suddenly I land on the same boulder as Nancy who has joined our activity, I guess. This breaks my moving meditation. We burst into laughter as we grasp each other for support.

Others in the group have been watching and we all decide to play hide and seek amongst the rocks. Tom suggests that there is not running home so no one is forced to compete in the rock and therefore run amongst the boulders faster than they personally feel comfortable with. This game was one of many moments of spontaneous gaiety. I would often reflect afterwards how wonderful it is to participate in such moments--moments made and shared entirely by group initiative. What a worthwhile enterprise.

Eventually a mutual decision is made to have lunch, then carry on. I left behind the rock slide playground satisfied with my agility and ability to immerse myself amongst the crags and cracks. I suppose I don't consider myself much of a dancer or agile fellow but on those rocks I had created my own dance. I wonder how old that slide is and why some of the rocks are pink? Also, over the course of lunch we noticed the ant activity on our flat rock slide. Louise never seemed to miss the small creatures ever present in our paths. She had offered pieces of her bread and found that if a large crumb was placed in front of an ant already hauling a smaller piece, he would survey the scene, then undauntingly opt for the larger crumb. This astonished us all. The crumbs were at least ten times the ants' size. Something to think about, I thought, as I swallowed my last bit. These ants certainly put us in our place. I struggle over a portage with a load less than half my weight, while an ant equally struggles with a load a hundred or perhaps a thousand times his. I feel like the bravest soul alive when I finish but the ant, I believe, thinks nothing of it. I think I would like to be more like that ant. I don't believe I would lose the pleasant sense of achievement, but rather might need no reason to indulge in it.

Some significant branches have joined our creek and the odd swift added variety to the water. I questioned the easy channels and boulder ridges that seem to exist at fast water spots. Tom reminded us of the poplar stand in a semi clearing on our previous lake travels. Oh yes, this was a sign of an old lumber camp. We had explored this clearing and found a rotted wood structure, guessed to be a root cellar due to its size. Anyway, I guess logs were somehow brought down this little watersystem. An old chute must have existed here at some point. At later river narrowings we noticed rusted spikes and old squared timber. It's amazing how men and horses worked to clear these channels. Tom suggested yesterday we could perhaps find horse bones at old camp clearings if we dug for them, but we were content to believe him and carry on. As we paddled we talked of how this water system feeds the upcoming lakes and then into a major river leading to a milling center. I had not thought of this river connecting to what seemed such a distant place. Others seem content with this, but I still find it incredible to appreciate the scale of the early travel and commercial enterprises on the land long ago that today we travel. I have developed with time a sense of immense geography and freedom about me that canoe travel on these waters allow. This sense of wonder and overwhelming quality of distance was beginning to make an impression on me. At times I felt it eating at my imagination, urging me on to explore, to be part of its space and endless time. A fellow who has captured this impression of scale and freedom can easily, while travelling, feel as if a prophet in this northern land. He becomes seemingly an aimless wanderer, content never in simply getting to a place but rather wrapped up in the endless flow that doesn't logically have full stops, such as an ultimate destination. I felt a strong closeness and appreciation for Tom who, months before our departure, sent us a small list of readings meant to prepare us. I read them all, and then others. What a traveller was John Hornby and likewise what superb wanderers were Butler and Merrick.[1] I felt a kinship with these men, as part of the tradition they had made me aware of. I knew what Canada was to these men, and it was such with me. Canada was not my city home in the South or the long highways joining the centers. It was this place, this creek, this day, these people. I was happy it was alive and well. Hornby would have been pleased to have been here.

A loud laugh from another canoe broke my trend of thought. We had just paddled quite a stretch of river. I wondered what had started my mental wanderings. I remembered it was the extent of the old lumber runs on the waterways. However, perhaps it was sparked by the Thoreau quote read to us one quiet lunch many days earlier. He was describing a river. All I remember was, "They are constantly luring," and, "they carry their dwellers to distant enterprises and adventures."[2] How true he was!

At the start of our summer together we travelled a river system with standing log chutes. It must have represented later logging activity to our present site. One chute we portaged directly, forgetting the easier shoreline trail. It had been a lot of work hauling canoes over the rotting dam at the beginning of the chute but it was worth it to walk beside the now splaying chute walls. Those ancient white pine trees must have been enormous. Since that day, while portaging, I've noticed many remains of huge pine stumps as evidence of bygone days. We even played a crazy game once which involved hunting out pine stumps amongst the decaying forest floor.

Our creek continually opened up to a bigger river. We will have some rapids coming up. I had in the past always been led to believe in a much greater perceived risk than was the true case. I mean, you can always portage or line. Our common practice was to paddle what we could handle with a load and portage the rest. However, one hot day we did run a beautiful set a couple of times for fun. For us the rapid was just another fun playground, that is once we developed the skill and safety knowledge. It had been our way, however, to learn about whitewater as it presented itself. We would tackle what we could at the right time for us as a group. Now we could tackle much more than we had been able to in our early stages together. There has been no distortion of the truth or disharmonious build-up in anticipation of a fast water section of the river. I enjoyed the whitewater, but I also enjoyed the portage trail, the calm water. . . I guess it boils down to enjoying being here, whatever the situation at hand.

We paddled, lined and portaged around, many swifts and rapids, stopping to snack the odd time. As the sun hit the tree line we decided to camp rather than paddle the short distance to the upcoming lake. We had worked well together as a unit and I was proud of my work in the group. I was not particularly strong physically, but found I was a real asset to river lining. This demanded a lot of organizing and agility on the rocks which became my strengths on rivers. Gee, perhaps when it comes to rocks, I do have dancing skill.

I felt a little anxiety from Tom whom we all knew would have liked to have camped on the upcoming lake. But the group consensus was, "we're tired," and would like to spend a night on the river since we'd recently finished a number of days of lake travel. Tom was funny this way, as our leader he had instilled in us a sense of exploring we had never had. We rarely paddled the middle of the lakes and rarely passed up a perceived interest point. This was largely his teaching. Yet, although he had the keenest eye for exploring, he also never wants to stop. It wasn't so much that he has upcoming destinations in mind. He just loves to travel. I guess he thought the lake would be a compromise of his desire to travel and the group's tiredness.

Early on in an organized debriefing session, he joked openly about this difference. We therefore understood his viewpoint and he jokingly became known as the "push tripper." It is ironic because he is just the opposite, yet whilst teaching us to be in the present, he sometimes has a hard time with this himself. He would admit that he too was tired and hungry and would like to stop. Again, such a concern had been a group topic a few evening fires back. It seems just to openly identify his anxiety has been all it takes to nullify it as a tension within the group. He has taught us all a great deal, not just because of his strengths but as much because he has taught us to identify and accept our weaknesses.

Dinner under a quickly darkening sky is again a time of group efficiency. It is a time where I have learned to be helpful as an organizer. Tonight, however, I will collect firewood. I have felt perhaps a dominating role around the campsite and Tom has always encouraged me to attempt activities in which I am not so skilled.

After eating and cleanup, some retire to sleep while others including myself relax around the fire. There is very little discussion. This is our wind-down period, I suppose. Our experience travelling together will end abruptly in a few days and I imagine it's on everyone's mind from time to time. I'm just happy that we all return to an outpost base for a few days rather than heading straight down to the city. I don't think I could handle that experience without a few days of depression. This way I can part slowly, unoffensively from both my partners in the bush and the bush itself. Actually, our shared experience will not end so abruptly but rather leisurely or naturally. This is good.

The fire provides a mystic meditation which I break from only to add more wood. I notice others caught by its spell. My mind drifts into memories of moments gone by. The many lethargic night paddles, the difficult headwater travel where we dragged our load in cedar swamps, the paddling sing-song, the quiet talk with a new friend. These are all times that seem to have blended together. I don't remember parts, just the whole. Everyday our experience was less a trip and more simply living.

I will be a leader myself in a few years and should identify, if I can, what has made this group, this summer so special. Number one, I think, is that as a member of past camping groups it seems we had often tortured ourselves getting somewhere. There was always a great satisfaction in arrival, yet a letdown in expectation and bitter aftertaste in that we'd passed by so much on the way.

I have been a member of many groups but never have I had the inclination or wherewithall to give of myself openly. It was easy to take risks of myself and present my true self. There were others in the group who share this profound expression of self and therefore I feel I'm beginning to really know some people. I suppose this would not have been possible without our organized debriefing sessions earlier on. These campfire talks allowed us to present our feeling for others, and for the experience as a whole. We continued to build on these talks so that at this present stage in time organized sessions are unnecessary. The group flows quite naturally now.

Our common focus has been to simply travel together along an interesting route. It was a simple objective but its process has taught me I cannot remove black flies by wild swinging of arms and have no need to curse the river that flows the wrong way for my journey. I have let a simple life sink in. I realize I do not know this place well and cannot say I know other areas well. I will always have much to learn. I have gained a sense of rapport with the native groups, traders, loggers and others who have passed by before me. I am a part of this great tradition of man in the Canadian bush.

These are the concrete things I know I will take back to the city with me, a self-confidence and self-inquiry, an appreciation for the mysteries in the universe--just how much there is to learn--and a respect for my past traditions. But I feel I will take back more than this. In a deep-felt sense perhaps within me I have the freedom of the wind, the calmness of the moon and the strength of the moose.

> *The spending of my days in a region where the immeasurable immensity of my surroundings is ever before my eyes has. . . rather dwarfed my conception of my own importance in the general scheme of things.*
>
> *Grey Owl, 1975, p. 135*

CHAPTER II

INTRODUCTION

So Why Go Camping Anyway?

Any extended outdoor camping experience is most commonly accepted as an odd departure from the norm. It is most often a breaking from one's everyday life, perhaps a holiday, perhaps a necessary escape from the city, perhaps even a job, as in a guide's case. Whatever it may be, it is safe to say that the camping experience is not synonymous with everyday living. And logically speaking, there is good reason for it. For the camping experience means saying goodbye diswashers, let alone running water, from a guarantee of shelter, let alone one's fill of one's possessions, and from restaurants and fast food takeouts, let alone supermarket variety. It therefore appears to be a temporary existence void of all the conveniences, luxuries and "tend-to-our-needs" services that have indeed come to be synonymous with living in western society. So why go camping? Why say goodbye for a time to those things we all seem to work so hard for?

Ask leaders and group participants on any trip. You will receive answers such as, "To be with my friends, to think, to be outdoors, to survive, to cook over an open fire, to shoot rapids . . . ." The list one can compile seems neverending but always lacking some ingredient. It may appear realistically impossible to explain why people spend their leisure time at what must appear a hard living while their working time is spent ultimately to make living easy.

So, is it a question worthy of inquiry? Camping is many things to many people. Is it possible to analyze? Why bother anyway? Why not just go out and enjoy that holiday, escape, job or whatever?

It may seem I am presenting a death wish to the thesis at hand, but rather, this inquiry represents that process carried out by virtually every person who continually heads off on camping ventures, breaking away from everyday living. The inquiry may take the searcher in many possible directions. This thesis will be but one such direction.

It is a direction aimed not only for the camping experience but for living in general. The direction arrived at suggests that camping and living may indeed be synonymous and mutually congruous. Therefore, realistically speaking, the camping experience can be judged as leisure time wisely spent. To do this involves a deeper look at the human condition of thinking not outwardly, but intrinsically.

Mary Northway has come to the following conclusion:

> So why do human beings go camping? Surely these snapshots of scrambled eggs in the rain, of spontaneously creating a party, of feeling utterly content under an August sky, do not give us the answer. Or do they? For what are the great purposes of human living? Could

> they simply be the achieving of a goal in spite of adversity, participating in an enterprise that increases gaiety and enjoyment, and experiencing a sense of harmony between the world and oneself that resolves all conflict and releases new springs of action? (Webb, 1960:332)

To this conclusion the author can only add a subpurpose perhaps uniquely Canadian--a revelation utterly plausible in the Canadian backwoods. This is experiencing a sense of wonder, romance and intangible kinship to the past cultural tradition of the land. . . to feel a sense of one's roots to the land.

Now this author is content. A deep sigh of relief and comfort can be felt in being able to attend to the awkward question, "Why go camping?" To this thesis now there is direction, and understanding as to "why go camping?" To itemize or list these conclusions seems appropriate and as much an act of revelation in linear thought as anything.

So why go camping?

1. For the experience of achieving on one's own.
2. To be part of and participate in joyous group life--to make a moment special.
3. To experience a sense of harmony and belonging between the land and oneself--to sense a purpose in living.
4. To sense a closeness for those who were part of the land in the past--they are our roots to this land.

Thinking back to the introductory comments it seems the extended outdoor experience can be viewed as, not a departure from day-to-day living, but a surfacing or awakening to living. The problem is that today realistically speaking, one's civilized city life is the natural way, while thinking biologically and psychologically, the small reference group outdoor travel life may be more the natural human condition. The benefit in identifying this is that the values obtained on the camping experience are transferrable. If one's outdoor experiences allow for the development of more natural healthy ways, and these can indeed be incorporated into one's daily life, then the outdoor experience becomes meaningful indeed (Dimock, H.S. and Hendry, C.E., 1929).

These values evolve from an achieving orientation to life, not an achievement bound existence. It is a living process concerned not so much with having, doing and becoming as it is involved in being. Thus the extended camping experience is significant for the quality of being and achieving that it provides in life (Diamond, S., 1974).

There is a catch in all this, however. That catch is "if one's outdoor experience allows for the development of a more natural healthy existence. . ." a thirty day outdoor experience in Canada's backwoods may indeed provide an individual with no sense of belonging in the bush, no comfort in an attained purpose to life, no joy in an authentic involvement of self in a group enterprise, no feeling of kinship to the area's past travellers and perhaps even no sense of joy of effort in the struggle to achieve. It can be thirty days of simply transferring one's citified ways and goals to the outdoors--a process that undermines the inherent values of the camping experience. It is a common "expedition" (extended outing in some remote area) mentality to struggle to get to a place; with a strong emphasis on the accomplishment. As we become more and more removed from the natural world it is becoming clear that "the hard part isn't getting to a place, but once there to be really part of it" and perhaps more wisely put, part of it all the way along (Middleton, 1980).

Three basic extended outdoor travel approaches of programs, leaders and individuals have been identified by first person ethnographies. They are the pursuitist and the field studies approach, and one that integrates these virtual polar tendencies. The leaders of each of these three experiences will probably not see eye-to-eye when it comes to a debate on "why go camping."

It is this catch then that provides the purpose for this thesis. That purpose is:

1. To propose an approach to outdoor travel that integrates and goes beyond the advantages of the adventure and environmental studies approaches; and
2. To investigate the leadership process involved in successfully presenting this integrated approach to outdoor travel.

The thesis is therefore intended for the sympathetic supporter, leader or participant of the prescribed "purposes of human living" so that they can further clarify and appreciate the significance of their time spent in the outdoors. It is also intended for the extreme pursuitist and field study leaders so that they will be able to understand other means of experiencing the outdoors and perhaps may incorporate some of this understanding into the trips they lead.

Background of Pursuit, Field Studies and Integrative Travel Approach

Since the turn of the century, perhaps the greatest cause of change in the human condition has been the shift from a predominantly rural to predominantly urban existence. With this shift has come many perceived needs in the areas of recreation, education, and one's country's national fibre--the character of its people. These needs have shaped the present prevailing mentalities adopted as approaches to bush living and travel.

Back to Nature

It is with a source of pride and comfort that North Americans generally refer to their forefathers as pioneers of the land. In the Canadian tradition, ancestors may mean backwoods farmers, coureur de bois (runners of the woods), loggers, explorers, fur traders and many others. Such pioneers were strong in physique and character, independent, skilled and had an intimate knowledge of the outdoors. The camping movement in the United States and Canada was conceived as a recreational plan with objectives in education, physical fitness and spiritual growth. These goals encompass the general motives of outdoor programs in the late 1800's (Sinn and Webb, 1960:372). The Y camps were early creative and original developers of the camping movement of this time (Sinn and Webb, 1960:373). The overall concern was always to provide for the country's youth the rich experiences of life in nature that was so readily available to their fathers.

In 1901, Ernest Thompson Seton, a Canadian, started the Woodcraft Movement in the eastern United States. As the story goes, Seton took a group of forty-two Conneticut Village kids on a weekend outing and converted them so they were "governing themselves, learning useful skills, improving their health and having fun in the bargain" (Polk, 1972: 58). Seton's strategy was nature lore and Indian lore. In 1906, he lectured in England on the Woodcraft Movement of North America. This stimulated the British development of the Scouting Movement with its major thrust to be the development of skilled soldiers. The Scouting Movement gained popularity in America and Canada following the British model presented by Baden-Powell; not Seton's concern to "imitate Indians" (Polk, 1972:58). Seton wrote the first scout manual and was Chief Scout in America from 1910 to 1915, but was pressured out of the organization over the question of a soldier-Indian model. He wrote:

> We're not training boys to become soldiers. We want them to become men through close experiences with life in the woods, not weigh them down with badges and khaki uniforms. The Indian, not the

> army general, should be our ideal. (Polk, 1972:58)

While the scouting movement chose to avoid Seton's insight, the camping movement didn't. Starting mainly with Y camps, the movement added many private camps and in the late 1920's, shifted its emphasis from recreational to a foreseen educational function (Dimock, Hendry, 1929:vii).

Woodcraft pursuits were the emphasis in the remote camp setting and on the summer canoe trips, usually an integral aspect of the camping program. Dimock and Hendry (1929) referred to the camping movement generally as a "re-creative function":

> The paramount educational asset of summer camp, judged by the frequency of its mention in camping literature, lies in the natural and simplicity of life in the woods in contrast with the complexity and artificiality of civilized city life. (p. 4)
>
> Experiences which are charged with the adventurous and the novel--in forests, on water, under starlit sky--are rich in potency for stimulating wholesomely the emotions, impulses and imagination of boys and girls. (p. 5)

So the summer camping movement, which in eastern Canada remains strong today both with its resident and tripping program, sought to provide adventure, knowledge of the bush, and a simple way of life. Taylor Statten, one such camp director, judged his main responsibility as being to provide "a medium for equipping boys for more effective and useful living in modern society" (Dimock, 1929:28).

As the shift from rural to urban life increased in magnitude in the mid 1900's, a growing awareness of children's loss of contact with the outdoors was noted. Camps were not enough. In Canada, outdoor education developed slowly in schools at a grass roots level with little encouragement and support from government and school boards (Passmore, 1972:11). Independent teachers started this slowly developing school movement as was largely the case in the United States. An interdisciplinary philosophy has come to dominate the school outdoor field study program. A program, usually limited by logistical obstacles that involved providing students of all grades with contact with the outdoors, was the common focus. This might involve full afternoons or individual classes. Once in the outdoors it is considered wise to blend subject areas. Some schools have ambitious camping programs usually based on a field studies theme to win legitimacy in the overall educational system.

The final branch of this general concern for contact with the outdoors is expressed by park naturalists and other interpretive programs. The emphasis here is a "show and tell" approach usually carried out on day hikes and field trips and occasionally independent programs offering extended field studies trips.

Both the teacher and park naturalist struggle for the same end; to teach those increasingly removed from nature to appreciate natural objects and phenomena, so that there will be an understanding of nature's stronghold of secrets, and one will be better able to utilize the forces of his natural environment (Nature Study, 1915:14). In the classroom, "the claim to an educational value was based not upon desire to displace conventional education, but to supplement it" (Nature Study, 1915:14). Development in the first half of the twentieth century was slow but since World War II, both in schools and parks management and interesting nature studies programs are appearing. Much of this attention is due to an increasing awareness of a growing field of inquiry--ecological awareness!

In North America the early school programs utilized camp settings, and the lack of suitable setting was a common expense for the few outdoor programs that did exist. Since the 1950's the school outdoor education program has gone from this camp base orientation to a use of the outdoors as a means of extending the classroom. The outdoor laboratory and "school site studies" are common descriptions of school out-door education. Thus what has developed is a multi-faceted concept of the school outdoor education. Indeed, more people receive the value of an outdoor experience, but the concept lacks definition and clarity of purpose due to its scope.

Pursuitist Mentality in Outdoor Travel

The perceived need underpinning this development in outdoor programs was character building through the encounters of stressful adventure-risk situations. Perhaps akin to the shift from rural to urban is a shift from the pioneers' life of struggle to make it on our own--"the work that makes a boy a man" to a society that provides one's needs--where there is little opportunity for a sense of responsibility, accomplishment and noble struggle.

This belief would outline the incentive that led Kurt Hahn and Lawrence Hotz to investigate outdoor programs aimed at self-discovery, and character building. These men introduced the now popular Outward Bound movement. Its creation was to prevent the younger World War II sea men in life boat rescue situations from "giving up". It was identified that the older men "who had felt the hardship of life" were "holding on" and surviving (Outward Bound, The Concept: Pamphlet). Thus the first outward bound program started in 1942, involved men experiencing first hand the challenges and dangers of the sea.

Outward Bound has since grown throughout the world and its use of the outdoors as a challenge arena for the development of manhood has inspired many offshoot outdoor programs. This emphasis is the major approach for the development of self-concept in individuals used in therapeutic outdoor programs. In England the adventure education program is strong in schools as well as in private programs and is a separate entity entirely from the field studies programs, also incorporated into school programs. Colin Mortlock (1973), a leading spokesman for the British adventure education programs, writes: "It is a truth situation in which the degree of satisfaction and pride is proportional to the scale of the adventure" (1973:11). The outdoors is ideal for the adventure education theme and "used for its informality which can break down social barriers" (1973:3).

This adventure theme bases its objectives on accomplishment using its environment as a means to aid an individual to strive to his full potential. This is a noble cause in itself, but does little to aid the needs of the back to nature supporters who increasingly are developing a salvationist outlook. They seek to instill a land ethic where man is not opposed to nature but a part of her ways.

The Split and Integration

Thus, one can begin to see the split in needs and their ramification on the innocent participant of an outdoor program.

As man becomes more and more detached from the outdoors, the philosophy of Ernest Thompson Seton (1917) becomes more and more obscure. The ways of Indians, "silence as a cornerstone of character" (1917:491), and "the magic powers of a campfire" (1917:5) seem altogether intangible, and out of character for today's western man. Camp leaders, scout masters and other leaders of extended outdoor programs are simply too far distant from the medium in which they are to travel--the bush. There are few who can leave their linear time frame, and, a "doing", "having", "becoming" culture, to experience the "here and now" wonders of "being" (Diamond, 1974). In short, for the extended outdoor program, the pursuitist's mentality, concerned for man's present lack of noble struggles in life, supports a stronger cultural fit than a knowledge of nature approach of a field scientist. The land is just too foreign.

The back-to-nature needs are worked for by field scientists and ecologists who struggle to familiarize population with nature's wonders. They speak of a land ethic as man's only means to survive his otherwise inevitable downfall to his homocentric approach to nature. It is a wise edict, a valuable need to identify but is operationalized in a way not suited to achieve its ends. In essense, the pure field studies person intellectualizes nature to get closeness with it. It is taught in this light of self-delusion, for there is little intimate involvement or sense of mystery and wonder associated with this approach to nature studies. On the other hand, the pursuitist attempts to appease the back-to-nature needs as an aside "wilderness"--that foreign space one must deal with. Again, self-delusion is executed in that only the achievement is significant, not the achieving, the being. The split appears in the foreseen needs: character building versus knowledge of nature.

Seton, back in 1917, was aware of the question of outdoor travel approach. He wrote: "Sport is the great incentive to outdoor life; nature study is the intellectual side of sport" (1917:3). His ideals sought an integration of the pursuitist's adventure needs and the field studies efforts to teach of nature. As integration implies, there needs to be the development of an approach to blend into a whole the value of sport and knowledge in the outdoors--

an integrative approach that serves man's physical intellectual and spiritual needs in an overwhelming sense of peace within the natural world. This is an approach which the outdoor educator, trip leader and guide must seek to present if he wishes to serve the full needs of individuals who seek out an outdoor experience. Often the participant enters the bush unknowing of the impact it may have on his life. He may see nature as an outsider, or he may, even if only for brief moments, feel apart of the environment he travels, utterly content in it. This outcome stems largely from the travel approach and way of being or role model image the leaders present. So, undoubtedly, they have good reason to question themselves, and others, as to "Why do we go camping?"

Rationale and Need for Study

One need look no further than the emphasis on certification programs as the major criteria for the hiring of "wilderness guides" to find a rationale for the proposed thesis. Hiring of staff based on certification levels often places too excessive an emphasis on skill level, and a "having, doing, becoming" quality in leadership. Generally, certification programs, as presently established, have an emphasis on the technical skill competence and the severity of terrain one has travelled as the major criteria for hiring and thus for training and leadership development.

The thrust behind certification is to establish a standard of safety. Heightened skill levels alone will not determine safety but, rather, judgement is the key. Judgement, which is indeed based on one's skill level to be sound, must also consider a sensitivity to the needs of all others in the group. Judgement is difficult to teach, perhaps impossible, but possibly grows more out of an understanding and comfort in the bush and those you are with, than by acquiring technical skill. Ideally the two go hand in hand. If certification is inevitable, there needs to be a broadening of objectives.

Presently certification and leadership skills are determined by the technical science aspect of the role. That is, the safety concerns, skill levels, and mechanical functions involved in the experience. There can be, however, an artistic side to leadership. Considering leadership as an art involves, among other things:

1. Concern for the needs of others--identifying those needs;
2. Being comfortable with oneself--not being superior to the group but a participant;
3. Being in harmony in the natural world; and
4. Sensitive to the full value of the outdoor experience.

A humanistic perspective on human leadership, its study and development would start from a significantly different set of assumptions than a technical-scientific perspective concerning man and leadership. These assumptions deal with man in his historical, anthropological context. They are not concrete but, rather, somewhat mystical, and provide a rationale for an artistic orientation to leadership.

Firstly, man may be seen as a nature animal, "a creature of and in nature. . . a hunter for a million years, a farmer for eight thousand and an urban creature emerging only within the last few hundred years as highly unsettled in this new urban role" (Nold, 1966). Thus, man as an urban animal is cut off from his basic roots in a period of crisis. The assumption is that man's psychological health has suffered greatly from a relatively recent detachment from the land.

> We are still ignorant of what men in the deepest levels of their brains need from the world that has always, at least previously, had vivid mysteries. (McKinley, 1969:352)

A further assumption is that of man the inquirer. This statement suggests that man is more than an animal. He goes beyond the animal. Nancy Newhall suggests, "Man is a hunter still, though his quarry be a hope, a mystery, a dream" (Nold, 1966). Spanish philosopher, José Oretega Y Gasset, comments that man does not know what it is to be an animal (Gasset, 1972:13). He is something different due to this "spiritual sensitivity" yet most importantly, he is an animal still. He has developed within nature and can never leave these roots.

The final assumption concerns an underlying aggression in the human condition. This aggressive nature can find many outlets in the outdoor experience and therefore, perhaps, is the easiest to appreciate and deal with in the outdoor program. But concerns for the human condition should not cut off here. We have identified man as a creature of the natural world with a need for a quest or awareness, an aggressive creature in a period of crisis detached from a healthy environment, an environment where the true nature of man can be best fulfilled. It is a suggested psychological poverty of the total human condition that the art of leadership is concerned with. The program that returns man even for brief moments into the mainstream of nature will perhaps provide the needed condition. We have regressed such that it is not sufficient simply to provide a remote travel experience that challenges man's aggressive nature, the total experience of the outdoor striving for a true ecology of man must be considered so that the optimal travel approach is chosen. Such concerns delve deep into the educational validity of the extended outdoor experience. Indeed, so why go camping?

The current process seems to be a limited cycle where the young and enthusiastic learn a "wilderness" concept of the outdoors evolving chiefly about his own skill proficiency. In the "wilderness" he is not truly involved--he sees himself as something that does not belong and therefore is not truly content. A mentality develops emphasizing the challenge of nature's forces. A successful trip may involve the successful completion of a series of pre-determined destinations where gains may be made in self-concept under the guise of "man the conqueror." As the maturing outdoor traveller improves his skill level, compiles his list of most challenging trips, and acquires the necessary certifications, he joins the ranks of the experienced guide and spreads his own detachment from the natural world to his groups and trainees.

The growing possibility of government involvement in outdoor leadership certification programming and the strength of the "pursuitist mentality" in outdoor education provides a rationale for an alternate approach based on an aesthetic appreciation and knowledge of people's needs in the natural world.

> As anyone knows who has suggested a change in curriculum, there is hardly anything more sure to upset the emotional and rational minds than the alteration of a long established routine. (Chall and Mirsky (Eds.), 1978:322)

Research concerning the lag in education theory to practice, conducted by Ross, concluded that:

> . . . there is a substantial time lag often amounting to decades between the recognition of an educational need and the adoption of an innovation to fill that need. (Meropoulis, 1977: 11)

To this I would suggest that a "routine" lacking many of the outstanding benefits of outdoor education is appearing through the development of certification programs, and a prevailing pursuitist mentality. Change to the camping travel approach and leadership strategy is necessary now to hopefully provide, over time, a new direction, if not only balance, for the extended outdoor education travel program. The task at hand is to deal with the art of travel and the art of leadership.

Whatever the result, it is vital that the outdoor educator understands the scope and scale of the education potential available in the experience he presents. It is also important that what one feels and intuitively knows to be the educational validity of the outdoor experience is expressed. Only through this process can concepts and opinions be tested, clarified and shaped for an ever improved comprehension of the outdoor experience. The present thesis attempts a part in this important process.

CHAPTER III

THE ART OF TRAVEL

What is the Extended Experience?

> *When one finally arrives at the point*
> *where schedules are forgotten, and*
> *becomes immersed in ancient rhythms,*
> *one begins to live.*
>
> *Olson, 1976:27*

The concern of this thesis is the extended outdoor experience. What is its promise and how can it optimally be presented? This chapter attempts to set down on paper a travel approach that ultimately allows for a positive perception of the bush, self and others in the group, and outdoor environment. It considers the "art of travel." Firstly, however, there must be a distinction made between the extended experience and the "outing" or shorter trip.

Gibson, in his doctoral thesis Self, Leader and Group in Outdoor Education, determined that an eight day duration would be sufficient to bring about a significant change in an individual outdoor self-identity (1977:234). He adds:

> The extent of the outdoor self-change will be of greater magnitude if the subjects live together as a community for a minimum of 20 days in the outdoor environment. (1977:235)

Gibson suggests that gains in self-identity over time can occur on both a short duration and on a more extended time period. He uses twenty days as a minimum to describe the extended outdoor experience. It is difficult to suggest a specific time frame which allows for "a greater magnitude of self-change." A specific time distinction perhaps is not the key concern. A time period that allows for group members a sense of "living" in the country and not merely "going on a trip" is essential. This means a period of time when it is no longer sensible, warranted or desired to count off days and when one appreciates that the full gambit of seasonal weather is inevitable.

The length of time it takes to acquire this perception depends on the total experience; the individual himself; the group including its leader and the area of travel. For some, a twenty day travel experience in the mountains is a "trip in the mountains." For others, it is living in the mountains. This latter perception is the focus for the extended outdoor travel experience that distinguishes it in every way from a shorter period. For all concerned, particularly people new to the outdoors in terms of the acquired insight, the approach to travel is more important than the length of the experience. If a specific time frame is necessary, then the minimum of twenty days is a suitable length for perhaps only some in the group to achieve this suggested advanced perception. With increased time usually follows increased gains for an increasing number of individuals. Such time periods may seem impractical to outdoor education programs and beyond the reach of most indviduals, but perhaps they should not be. Certainly for most relative newcomers to the "bush", some considerable span of time will be needed to achieve this perceptual shift from "travelling" to "living" or "being". However, since this "change in seeing" may occur after different time periods for different individuals, it may be more useful to identify some of the key indicators of this shift in perception. One such indicator is a shift in conversation. When talk of eating hamburgers and ice cream back home or when "we" finish, changes to discussing how to spice the evening meal, then there is a clear indication of being satisfied with the present state. Generally a positive shift in perception is apparent when activities such as singing a group song and solo paddling at night are carried on for their own sake entirely, and/or when a common sense of group consciousness is considered, then, the individual is concerned for his present "living" environment. The perceptual shift or way of seeing can shift anytime and perhaps wanders between many perceptions depending on one's personality and the dynamics of a given situation.

Now that the necessary distinction has been made it is time to examine what indeed are these gains from a living in the bush experience, in fact, the promise of the extended experience. There are two criteria upon which to base the value of extended outdoor experience. They are man in interaction with man, and man in interplay with the environment.

Man With Man

Oh won't you stay,
We'll put on the day
and we'll talk in present tenses.
Joni Mitchell
"Chelsea Morning", 1967

The extended outdoor group experience is always an experiment in group life and test for an individual. For some, thirty days with a group of eight others is an exciting adventure in itself; for others, it may be their strongest perceived fear of the entire experience.

The remainder of this thesis will deal with the group presented in the integrative travel approach ethnography. This is a co-ed group of nine, seven fourteen to sixteen year old campers and two staff members in their twenties, male and female. The area of travel will be the Laurentian Shield country of Northern Ontario. It is a canoe trip of thirty days duration with one food drop.

What indeed can and, for point in purpose, will happen to this group and its individuals in a social sense?

Paul Sears wisely comments that in today's society:

> There is a real failure in security due to the disappearance from our personal lives of the small human group as the functional unit of society. (Sheppard and McKinley, 1969:9)

The collective small human reference group that is established will unite, with a common focus and objectives, and a loyalty to this group course they are so intimately involved in. Such a human enterprise will reinstate this lost sense of security in one's personal life that perhaps was a drawing factor to the group experience in the first place. Traits and qualities such as trust, concern for others, faith in others, and companionship are accordingly reinforced.

The companionship that may become real for individuals is one that requires much understanding in others and self. Jack London, an author of many stories conceived with the fate of men in relationship with nature and their comrades, describes this unique companionship. He suggests it as "a pinch", not easily developed yet much needed to be developed.

> But his pinch will come in learning properly to shape his mind's attitude towards all things and especially towards his fellow man. For the courtesies of ordinary life, he must substitute unselfishness, forbearance and tolerance. Thus and thus only can be gained that pearl of great price--true comradeship. He must not say, "Thankyou," he must mean it without opening his mouth and prove it by responding in kind. In short he must substitute the deed for the word, the spirit for the letter. (In A Far Country, 1980:232)

The following three headings may provide insight to acquiring this special comradeship. They are: (a) common focus; (b) direct relationships; and (c) shared experiences.

Common Focus

Each individual brings to a group a variety of interests and motives, the sorts of places they want to see, and things they want to do. Perhaps for some they are quite unclear as to why they wish to go. Motives may include to travel great distances, to relax, to experience wildlife, to be with a friend. Out of this confusion of interests a common focus must be established. This may be the job of the trip's promotion, or it may be sorted out amongst all the participants in the route planning. The leader's subtle guidance usually determines the common trip focus of the group.

Examples of possible trip directions are presented:

1. To explore and open up new routes and territory for future trips (Taylor Statten Camps, Biscotasing Trip promotion, 1979,1980).
2. Historically the winter has been an important time for activity traditionally in the bush--explorers, trappers, prospectors and lumbermen have done much of their work during the months when the north is frozen and covered in snow. With careful planning. . . winter becomes an ideal time to experience the wilderness. (Headwaters; Winter-Brochure, 1978)
3. To make it from point A to point B and return in so many days (Extreme Pursuitist Approach).
4. To be in and experience our area of travel over our route (possibly the same route-integrative approach).

Unquestionably the integrative motive is presented in a most vague form. There appears to be little common focus possible, but this is indeed perhaps its greatest merit. A group comes together with various expectations for the experience at hand. From their early organizing sessions or during their travels, they learn to realize that their focus is to travel as a group. They learn to appreciate the freedom this provides. The writer has time to write, the adventurer has countless natural playgrounds to explore, the pursuit traveller will undoubtedly have his day and the intellectual will have time to question and explore. Yet they are a group with a common focus--to experience the area they travel. They learn to share this focus and sense the cohesive power it provides.

Direct Relationships

"It's you and me through thick and thin" is an appropriate expression to describe the reality of camping group life.

> It has been found that being isolated from the social morals and values of the general society the subject is now in a Gemeinschaft community where people are forced to respond at a primary level in terms of sentiment, rather than secondary relationships. (Gibson, 1977:262)

Intimate face-to-face daily contact is a reality of the group camping experience. If you want to have fun, be creative, achieve, or simply be content, it will be with these eight other people. To be totally successful at any of these goals you must give of yourself, you must take needed risks in self-expression. Leonard writes:

> Our culture has us convinced that we are separate, solid, walled off, locked for life in the prison of our own skin. (1972:11)

The intensity of the group life along with the intimacy in relationships draws out the authentic person. It, with time, allows people to relate as people, as themselves--to give of themselves. One may for the first time break out of his own skin and see his true self and unique individualities that make him special. This sense is received not from continually taking of others but in giving. It demands a sensitivity and humbling quality, not a selfish domineering character. As relationships grow, there will be less likelihood to "market" ourselves, and more an opportunity at "being" ourselves. Allan Watts describes this social dilemma to market ourselves as "the mind's attempt to be both itself and its idea of itself, from a fatal confusion of fact with symbol" (1957:139). Eric Fromm adds to this:

> He does not enter into human relations with conviction of his own but only with the willingness to be "as you desire me." The result is an alienation from the true self, a mark of insanity. (McCreary, 1972:123)

For this desire to give freely of our true self there must be co-operation by group members. Conflicts and tensions hamper self-expression in its joyous sense. It is possible for group or personal conflicts to remain unspoken for thirty days but the wise leader or participant will come to realize that the simple healing effect is open expression of conflicts so they can be worked out by the group.

Shared Experiences

A difficult bushwack, a campfire meditation, a sudden hailstorm, and sailing to a pleasant tail wind are all shared experiences--something that may strike a deep chord of contentment or sense of achieving, or may simply raise a smile. There are also moments that are made, such as writing a "trip song", celebrating Christmas on day 25, having a rain dance.

These are shared moments that are made--a group creation for its own sake. Such moments are full of living. This living sense is shared by all and could never happen without another to share it. Shared experiences provide for shared feelings and when one's feelings are openly involved in sharing there is often a cathartic release in trusting, and loving (Benson, 1979).

Episode:
Lost on Portage--Shared Feelings

> We were off the trail, there was no question about it. I looked at Louisa just behind me, and we dropped our pack and sat. We talked about where we could have made our mistake, how far off the trail we really were, how it's not so early in the day anymore, and what we have in our packs. We got good and scared together, then we "put on" our bush sense and realized we had everything we needed for a month at least. Together we broke into laughter and rolled about on our pack giggling. We started to sing an old Beatles tune we both knew, loud enough to be heard anywhere we figured. Sure enough, Jamie and Tom arrived, joining in on the chorus. Together the four of us followed the animal trail back to the portage. Jamie and Tom up ahead, Louise and I carrying our pack still singing our happy tune. We had

walked a long way off route. Suddenly I wanted to throw off my pack to hug Louise. She had made this experience as happy a one for me as I had for her.

Episode:

Rain Dance--Making a Moment

It was so hot. We pulled into a camping spot and seemed to melt on the open flat rocks. Everyone lay on the packs, piled and waiting to be unloaded, conserving whatever energy they thought they would be able to muster. We were quite a hopeless bunch. Tom mentioned rain dancing and we all laughed. Then we realized he seemed serious. He told us they had been real occurrences and gave us a bit of background as to how it was done and how to appease the gods. He then got up and on the open rocks began to chant, looking to the sky. He encouraged us to join as he started a circular dance around the packs. Slowly we joined in somewhat hesitantly but soon were all chanting and moving to our own beat. Tom picked up the beat and I found myself involved in a follow-the-leader type activity that had us all in crazy motion. I started a different chant and started leading and eventually we were doing the craziest things, gorilla walks, the jive step, etc. The chanting died out in laughter as we created new and wilder movements. It got crazier and crazier until Jamie shouted, "Hey, let's get the tents up and dinner going." Our dance died and we started into unpacking. Tom's initial chant stayed with us for the rest of the trip, and a day later we had all the rain we could have ever asked for.

A Sub-Culture

Culture can be defined as:

> The particular form which characterizes the social activity of a group. It is the development of a new form of behavior which is communicated to other members. . . so that it becomes the normal form of behavior to the large number of them. (Montagu, 1970:32)

Over time, the common group focus, direct relationships, and shared experiences produce a rare closeness and unique social pattern for the group. Unique in that they are how this one group socially interacts. A trip led by the same staff or perhaps the same group next year will not adopt exactly the same social values and patterns. They are peculiar to the one experience. However, much carries over to the next extended outdoor experience. A sub-culture or way of being becomes important to the individual. It is a different way of being than when the experiences began and it may be quite a revelation.

Eric Fromm, in developing the sane society, illustrates clearly the sub-culture experience and the way of being it instills:

> Each man is an active participant in all that virtually concerns his own well being. He is never merely an object but pre-eminently a subject. He sees himself as involved, not in some petty and provincial enterprise, but in a human quest. (McCreary, 1972:124)

The quest is not only to travel, but to be part of what you travel, in the social environment and the natural environment. It is a reason for camping--"to participate in a group enterprise that increases gaiety and enjoyment." It is a reason for living.

Gibson refers to this social participation in a human quest as a return to a more "primitive level of society" (1977:275). It is perhaps typified as a liberation in communication. It is a simplification of life's relationships. It is also a life more directly involved in the process of living. That being, in adhering to basic needs (food, shelter), it provides for a self-inquiry as to a man's place and purpose in the universe. Therefore one might say that basic living stimulates inquiry into basic questions of man's existence. Pete Seeger once wrote of Woody Guthrie, "Any fool can be complicated, but it takes a genius to be simple." It is worth noting again that the initial assets of the camping movement lay "in the naturalness and simplicity of life in the woods" (Dimock, Hendry, 1929:4).

The "primitive" Gibson refers to should not be taken in an inferior lowly context. Rather, the primitive is used to imply "a sense of what is essential to being human," a sense of the primally human (Diamond, 1974:119). A primitive man infers a "being" man, a man genuine in his social world, able to live in the "here and now." It is surfacing in a social context (Atwood, 1972). This is a paramount quality that can be experienced in the outdoor travel subculture.

The teachings of Don Juan suggest this social surfacing is achieved largely by an abandonment of an individual's personal history (Castaneda, 1972:40). Don Juan speaks of a weakness in character being an over-indulgence in one's self-importance. One that is unable to rise above his past history and self-importance cannot fully appreciate his present surroundings and cannot communicate as an authentic self. Mary Northway states:

> With time on a trip, we may discover our insignificance and it is in the realization of insignificance that we find the beginning of time greatness. (Webb, 1969:383)

The cohesive group over time may allow the individual increasing opportunities to disassociate from his own self-significance and personal history for a greater appreciation of self and others.

Episode:
Falling on Portage--Freed of Self-Importance

> I thought I'd try a canoe again. It was only my second long portage with a canoe. Others were much better at it. For me it was a struggle, yet one I enjoyed. It was a mile before we reached the tenuous catwalk. The catwalk consisted of a few logs laid in a twisted pattern in the mud. "Oh boy, this would be difficult." I tiptoed from log to log, placed my lead foot carefully, planning my next move in advance in case the log moved--many did. Louise and Tom were behind me and I was conscious of holding them up. I sped up a little and then it happened--right on the last log! I placed my foot and it sank, so I dashed on the log with solid ground in my sights. Suddenly my shoulders lost the canoe and I fell backwards. I sank in like the other logs. In a flash I thought of appearing more hurt than I was. The sympathy would ease any defeated feeling. Then I thought I could spring up and appear quite mascho. But these were not right. I saw the culprit. My canoe nose had hit a tree head on and stopped while I dashed on. I looked back at the others. "Hit that damn tree," I said with a smile. They laughed with me, and joined me in the knee deep mud they had been struggling so hard to avoid. We three hauled the canoe out and carried on with a bit of extra weight to support.

Pierre Trudeau writes that the canoe expedition:

> . . . involves a starting, rather than a parting. Although it assumes the breaking of ties, its purpose is not to destroy the past, but to lay the foundations for the future. (Spears, 1970:3)

The sub-culture community that is developed instigates this starting where the present in relationship is allowed to surface. The experience's common focus, its direct relationships, and its shared experiences can be a powerful force.

Man With Nature

> *Theirs was a slow pace with time to absorb the terrain itself, its smells and sights and sounds and intangible impressions that come only when a man moves slowly under his own power across the face of the earth.*
>
> *Olson, 1961*

Having considered man the social animal, one must now consider man the natural animal, for within these two themes is seen the promise of the extended camping experience.

Intimate with the Land

Away from the paved, crowded and managed urban environment, the remote outdoors offers a different asthetic sensitivity. Sounds and smells can be close and provide insight into another world, the presence of other animals can be a mysterious excitement, a purposeful kinesthetic awareness of moving oneself through an area enhances perception, the forces of nature become immediately powerful and man can gain a much needed humility and alertness (Headwaters: Promotion, 1978). The world view need not be that of a spectator experiencing life through a scene, so often the phenomena of our urban world. Rather, intimate involvement in one's surroundings may provide for a new-found sense of exhilaration. With a proper mentality travelling by one's own power can make the scene real.

Episode:

Night Tripping - Involvement in One's Surroundings Making the Scene Real

> "The moon casts a great light over a world of shadows." This I thought as I relaxed into a rhythm of paddling. The lake was long and we would probably travel until sunrise. What a sight that would be. I enjoyed the coolness of the evening air on the water. It was different to wear a hat and jacket when all day you travel bare chested. It was somehow comfortable dressing warmly. There was a funny feeling that was developing inside me. The shimmer of the water and the flat horizon of this world of shadows made me sense I was approaching the edge of the earth before me. It was not a weak feeling, it was real--within me. And I grasped onto it and allowed it to captivate me on towards the distant horizon.

Kenneth Brower, in The Starship and the Canoe, makes an important distinction:

> The view from the summit was much the same as yesterday's view from the plane but with a world of difference. From the window of the flying vehicle, the scene is just a scene. Under your own two feet, it becomes real. A few steps through a country establishes its scale and proportion. Its slow life becomes sensible through the soles of your boots. (1978:121)

The Spanish philosopher, José Ortega Y Gasset, speaks of the intimate involvement with the land in a more radical extreme.

Rather than viewing man as part of the scene, he states, referring specifically to hunting, "I am I and my surroundings"(1972:8). From this position man is no longer part of the scene in nature, man is the scene. Man can transcend his past and his rational mind's domination over his creative metaphoric mind, and absorb himself in his surroundings. Gasset refers to this state of consciousness as a "vacation from the human condition," where man succeeds in diverting himself from being a man (1972:129). Gasset admits that man in total is not an animal but is much more. However, he speaks of a mysterious communication due to common origin. In his philosophy the "peak experience" (Maslow, 1967), "flow" (Csikszent Mihayi, 1975), and "ecstacy" (Greely, 1974) phenomenon of humanistic psychologists is that moment when the individual experiences a temporary restoration of that part of man which is still an animal (Gasset, 1972:132). Stanley Diamond refers to this surfacing of the animal in man as the acceptance of primitive man (1974:175). Arthur Heming, a traveller of the Canadian north, writes of his search for "the primitive spirit" that has always drawn him to the bush (1936:1).

Episode:

Early Morning - The Primitive Spirit, A Temporary Restoration of That Part of Man Which is Still an Animal

> I woke before all others, or at least the rest of the group. It was still dark but I knew there were many night and early dawn creatures about. I had a strong urge to be active so I got up quietly and started a fire. I sat amongst the silence and darkness keeping warm by my unassuming glow. The moose are in the marshes now and the owl has had his daily feast, I thought. The sun which is out of view must be rising for slowly light creeps into the bush. Like the moose perhaps I feel a waking desire for food. At the lake shore I dunk my head into the water and drink. Then I headed to the ridge behind our waterfront camping spot in search for berries. Up high there were blueberries and even a patch of the rare gooseberries. I ate till I felt full, then lay on a flat rock and remained content in the great silence waiting for others in my group to rise.

The True Ecology of Man

The extended outdoor travel experience may allow for a surfacing of authentic social relationships and in an environmental sense a surfacing of the primal virtues of man. Both are a surfacing of a celebration of life in the present. The word "surfacing" is carefully chosen because it represents the revival of something trapped and suppressed within man. These beliefs are based on an acknowledgement of the significance of prehistoric man. A concern for what man the species really is--"the true ecology of man" (Gasset, 1972: 15).

Darwin first wrote, "man still bears in his bodily frame the indelible stamp of his lowly origin" (Sagan, 1977: Preface). Of course this perception stems from a biological view of man. Carl Sagan, from a cultural viewpoint, writes, "the deep and ancient parts of the brain are functioning still" (1977:62). This points to a process of human cultural evolution first presented by French geneticist, Lamark. His theory states that what we learn in one generation we transmit directly to the next through the inheritance of acquired characters (Gould, :34). An important sideline, however, is that man never loses touch with his past roots. Culture evolves but man cannot escape through culture his own origins. Sagan writes, "when we abandon the hunter-gatherer lifestyle, we abandon the childhood of our species" (1977:202). Likewise, when we abandon nature we abandon much of what it is to be human. Samples reminds us that "humans are natural animals first and cultural citizens second" (1976:112).

Attaining a Land Ethic

Fred Bodsworth writes of the Canadian wilderness:

> We need it as a mecca of pilgrimage into our species' past, as sanctuaries of reorientation where we can reduce life to the essentials of food and shelter, and in this clearly untrummalled view we see ourselves as part of the system of nature, not demigods above or outside it. (Speares, 1970: 28)

Generally our experiences in the outdoors lacks a feel of intimacy and aesthetic awareness. Man does not avail himself to nature. He does not allow himself to enter into "the system of nature". Man must think of himself as a member of a world community, a nature community.

The Christian axiom that teaches nature exists to serve man, and western man's preoccupation with its historical heredity of rational thought, has desensitized man to the natural world. Cowan calls this development the "anti-nature position" (1972:57) that has developed from the fact that "the way people behave with regards to their natural environment depends on what they believe about themselves in relation to things around them" (Lynn White, Jr., 1967:1205).

The homocentive view of man establishes man as the sole benefactor of nature. This view has enjoyed a long period of time to be engrained through culture into our thought processes. In the Christian world, St. Francis of Assisi stands out as the first radical to discredit this view. He tried to establish the belief of man as part of nature. Such a notion was contrary to man's uniqueness and greatness in the universe. Assisi was dismissed as a mad radical and our cultural homocentive tradition has prevailed.

Today largely is a push for conservation measures to save "the wilderness" seen by many ecologists and salvationists as a reservoir for preserving the primal consciousness in man. The words of Assisi are again being presented with the same underlying plea for humility for mankind. Lynn White suggests Assisi as the patron saint for ecologists (1967:1207).

The extended travel experience can act as a training process for the reinstatement of a non hostile relationship of man in nature. Man can be exposed to the dynamic natural world in such a way as to instill a feeling of the great mystery and power of nature in which man is humbled into his suitable place. The experience can re-vitalize lost sensations and emotions, but first man must begin to sense this new humble position as a more reasonable perspective than man as the monarch of nature.

Livingston writes:

> We have gone so far in our self-deception that the separation of man from his ecosystem has become even more than a deception. It has become an article of faith. (1973:49)

Such a faith prevents any appreciation for the mysteries of nature. Rather, as Don Juan told anthropologist Castaneda, ". . . you insist on explaining everything as if the whole world were comprised of things that can be explained" (Castaneda, 1972:81). Don Juan teaches,

> . . . that our world is awesome, mysterious unfathomable, . . . life is filled to the brim and altogether too short. (Leonard, 1974:55)

A surfacing of man within nature with a positive view of the bush can make this mysterious world come alive. It can open a lock on one's creative imaginative slant.

> The conventionally edited version of my past is made to seem almost more the real one than what I am at this moment. For what I am seems so fleeting and intangible, but what I was is fixed and final. (Watts, 1956:6)

An awakening of the present can create a new social man but it also creates a new natural man -- a man who can accept his spiritual self and purpose. It allows an individual to identify those experiences that provide a certain rapture and lust for life, an awareness of those dynamic experiences that draw out a totally human response. The end product being an individual who concerns himself more fully with the world, who may sense a purposeful uselessness of activity for the pure joys they provide, and who begins to know himself and struggle with his own aspirations and important questions. "A life with no questions is no life" (Jennings, 1968:85).

Pierre Trudeau calls this process of working towards a positive acceptance of man in nature as a "naturalistic philosophy". He describes the effect of the extended canoeing experience or personality as such:

> I would say that you return not so much a man who reasons more but a more reasonable man. (Spears, 1970:5)

The search is therefore inherent in the travel approach that is concerned for man's relationship with man and man's perception of himself in nature. It is a search for the primitive spirit. This entails intimacy with nature and one's comrades, an expression of man the animal--"true ecology of man", attaining a land ethic--man as part of nature, and perhaps an existential awakening.

The emergence of this cultural expression in an individual may be experienced as rare fleeting moments of consciousness. It may also overpower the individual in a profound lasting sense of contentment and pleasure. Such an euphoric sensation, the perceptual shift for some, may occur in the midst of a frothing rapids, a quiet campsite social, a long portage, an evening solo paddle, or otherwise. For some, any new cultural awakening may be beyond them. For others, it may become them. The point is the extended outdoor travel experience can provide this cultural transformation.

Jack London describes this needed cultural change:

> When a man journeys into a far country, he must be prepared to forget many of the things he has learned and to acquire such customs as are inherent with existence in the new land, he must abandon the old ideal and the old gods, and often times he must reverse the very codes by which his conduct has hitherto been shaped. To those who have the protean faculty of adaptability, the novelty of such change may ever be a source of pleasure, but to those who happen to be hardened to the ruts in which they were created, the pressure of the altered environment is unbearable, and they chafte in body and in spirit under the new restrictions, which they do not understand. (London, 1980:232)

For London, what a man who travels in the bush must give up is his perceptual slant towards selfishness. One must consider the bush not in terms of restrictions and pressures but rather adapt to the new environment, in thought and deed.

Episode:

Sunset
Being Part of the Wonder and Mystery

The sunset would be magnificent tonight. Our west facing site on this confusing lake of many bays and inlets would lend itself ideally for a grand view. I was relaxing, allowing dinner to digest on a bald rock by the water when it was suggested we climb the cliff behind our site for a better view. At first the effort seemed too demanding, but slowly my imagination ran away with me. It would be like being on top of the world, I thought. Four of us decided to do the hike and we had to be quick as to catch the full event. We found easy ways up and picked our way to the top, grasping handfulls of blueberries along the way. All the while I was quite anxious to arrive at the top so as not to miss the spectacle. When we arrived we sat amidst a sea of blueberries and waited only minutes before the bright glow of the sun hit the treeline. The few clouds presented a moving display of colours and, indeed, as the sun sank below the horizon we were on top of the world. After a time we slowly and carefully made our way down a long spur of the ridge and followed the shore home.

The Existential Explorer

When an individual can break from the Christian axiom of a world view based on man's majesty over all and accept man as a product of nature, a nature in which he is intimately involved, then he can find himself in this awesome mysterious world facing a new dilemma of contemplating his existence and purpose. What makes possible this self-inquiry for identification is a profound acceptance of the present. This follows suit with an emergence of a perception of man within the mysterious natural world.

The Approach

We will continue with the previous example of a thirty day canoe trip in the Canadian Shield country. Our group will consist of nine, seven trippers or campers, co-ed ages fourteen to sixteen, with two guides who hold an intuitive faith and conviction for the promise of the outdoor experience as presented. Underlying all the guides' aspirations for themselves and the group will be the establishment of a true living experience in the area, and a sense of a starting anew for all concerned. For the unknowing first-timer of what is perceived as an extended camping experience, anxieties are sure to arise concerning the sense of departing they face, the challenge of the long "trip". They are truly unknowing, for their experience at hand may not finish as a completion of a long trip but as the end of a living experience in an area. It will not in its process deteriorate in thoughts of what has been absent, but rather thrive on an arrival of what has been awakened.

As we proceed on our trip, we will quickly encounter a wide range of shared activities. We will experience difficult head winds, long bushwacks, challenging whitewater. We will also experience breezy trailwinds, glassy calm morning paddles, pleasant forest trails. Our travel has it all.

How is all this presented? Does one activity lend itself more to education?

Integrative Whole

The answer and therefore the basis of our travel approach is simple; all activity is seen as an integral part of the total living experience in the area. The developed common goal is a merging of mixed interests and skills into simply travelling together in an area. No activity is necessarily sought out more than another because the point is to travel in an area--to experience all it presents. Therefore there is a gathering of incentives operationalized under a workable theme.

Episode:

At Lunch
A Gathering of Incentives

> I sat at our lunch site practising on the little guitar Louise brings on canoe trips. She taught me another chord then disappeared like the rest. After a while I became curious as to where everyone was. I found Eve on the other side of the river fishing below the swift channel. Others were swimming in the outflow of the current with lifejackets hitched up as diapers. Louise was life guarding while she practised playing. She was getting better daily. I hope by the end of the summer I can fill in guitar chords for her but I just started learning this trip. Tom, Anne and Jim's whereabouts were still a mystery however. I found Jim laying in the sun at a breezing opening upstream. Anne, as I suspected had been out with her wild flowers book and had made a new discovery. Tom I found downstream surveying a more difficult rapid and studying the map. It amazed me that although we were all within shouting range we were all for a time in our own little world pursuing our own interests. My search for everyone had the effect of slowly bringing the group back together at our lunch site. We were soon off again, blessed with knowledge of the route ahead thanks to Tom, a new harmonica tune by Louise, Anne's new find and further wisdom of the rock ground, another lighthearted-foiled-again fishing story from Eric, and perhaps improved guitar playing from myself.

Our experiences will thrive on our surroundings' variety and uniqueness socially and physically. It is the difference between a common machismo (man detached from--opposed to--the bush) approach and one based on sensitivity (a protean acute awareness within the environment). A loyalty develops towards this theme and, indeed, the area itself. A group camaraderie is gained as experiences are shared and our subculture group slowly develops.

Challenge Arena versus Home in the Bush

The challenging white water stretch is part of our experience. Certainly for the sense of exhilaration it provides through coping with stress, it can produce many positive factors. But there can be many negative factors as well associated with such heightened foreseen challenge, when emphasized. Such an emphasis may put the situation out of context with our experience as a whole. In a pursuitist oriented travel approach when challenge is sought out as a prime purpose to travel, the "you can die in the bush" theme is a common one. Such a distortion of the bush is a disastrous hinderance for our overall goals. Certainly one can die in the bush as anywhere else, but the bush can be far more than a challenge arena. There is a strong tendency to negate other aspects of the environment with a "man the conqueror" theme. In the "machismo" approach general geography, scrambling on rock slides, walking ridges, and observing evidence of past travellers may be overlooked.

When a pursuit orientation is singled out, a physical and mental coping response is the task at hand to the natural foreseen challenge and the environment as a whole. The outdoors becomes a testing ground for one's physical drives and skills. The individual who fails to cope or fears failure may distort the situation and, in fact, their own status in the group. When the total travel experience is the key "to travel well through the area" then the same whitewater stretch becomes just part of the experience, part of the uniqueness intermixed with many other facets of the experience. The individual who has a difficult time overcoming fears may perhaps cope with other types of stress successfully, for example, the stress brought on by a four-day rain spell or the group being confused as to direction on a bushwack. In a cooperative context (when physical challenge is presented) this individual has other dimensions to the total experience with the group to draw on. Therefore the individual is not singled out as weaker in stature than others. He or she will have other experiences with the group that provide fortitude to nurture the necessary response. Physical challenge activities are simply incorporated into travel as a whole. So the whitewater stretch is "nothing special". It is just there and will be done on route. Such an approach will reduce unnecessary tension for the individual, but does not distract from possible gains of the experience.

As much as man is a creature of and in nature, needing to surface within the natural world, man is also gripped with an "underlying quality of aggression which seems to enshroud the human spirit" (Nold, 1966). Challenge is an important aspect of our group experience but only one of the many objectives. When it is presented or developed as the major common goal, problems occur in levels of intensity or commitment to that goal. Rather, a common group cause to live fully through an area allows for some flexibility in particular individual interests, whether this be quiet evening paddles, exploring clearings for historical remains, studying a beaver marsh, or indeed pursuing the more challenging of river channels. The time and place will be there but more importantly the inclination for these will be learned.

The problem of the "bounding outward" approach for the extended experience is that the physical activity can often be contrived or "unnatural" to the basic plan or natural flow of travel. For example, a leader's choice to paddle the torrent whitewater channel, unloading gear and continually running the stretch while a safer route that can be attempted with gear exists, or the choice of a taxing route perhaps involving climbing rope up to a hill top view while a walking route is clear, are out of context with our concept of natural flow in our travel plan. It simply doesn't make sense as a group activity and would strongly influence how one perceives not only the particular trip but their perception of the environment itself.

The adventure educator of the outdoor arena may ask, "But is one's full potential ever actualized?" The answer is simply, "of course it is," but not only through the coping stress, inherent in our travels; also through the use of our environment for play, for an aesthetic sensitivity to its moods, for an appreciation of the character of those who have come before, for intensity of shared group life and for a powerful outlet for one's own individuality.

This raises the question of whether it is possible to do all things for all people. Is it possible to integrate countless ideas into one time period or experience?

As the attempt is made to describe what it is "to travel well", then hopefully it will become clear that such an approach allows for a high degree of individual freedom. There is also a freedom to absorb insight and knowledge in countless realms of inquiry.

As challenge is a theme to one's travel approach, so too is the idea of strict planned destinations. The idea of established destinations ties in strongly with both challenge and sensitivity to one's surroundings in the present. A strict plan of destinations is often used as the experience's challenge outlet, where daily goals involved the successful completion of a series of destinations encompassing a route. This can involve the traveller, proceeding in unsuitable weather or skipping meals and experiencing many other unpleasant circumstances for the drive ruling the experience is a completion of a schedule. The greatest element of travel that is lost by this procedure is a sensitivity to the present, to "being". When travel to achieve destinations is key, the time to stop at perceived points of interest may be lost.

Alan Watts considers Zen philosophy and the notion of travel. He states:

> A world which increasingly consists of destinations without journeys between them, a world which values only "getting somewhere" as fast as possible, becomes a world without substance. One can get anywhere and everywhere and yet the more this is possible the less is anywhere and everywhere worth getting to. (Watts, 1957:197)

Zen philosophy considers the process rather than objective as essentials. "To travel well is better than to arrive" (Zen Proverb, Watts, 1957:197).

A central theme of Zen is also "aimless travel, aimless life" (Watts, 1957:185). This is perhaps beyond the mental bounds of western man and certainly an extreme for any outdoor education programme. However, the opposite extreme of strictly defined destinations is clearly a keystone of travel for western man, and is to our severe detriment in outdoor travel. A balance may easily be reached between these extremes which offers flexibility in destination through an emphasis of the overall route or routes. This involves considering our canoe journey as a whole rather than a series of parts. Along our route, a choice camping spot is a question of where we are at the time. It is dependent on weather, and points of interest on route--basically how we feel as a group. For example, a full moon and clear night on a large lake lends itself to a night travel experience; an overgrown clearing loaded with logging relics may mean a camping spot so that further exploring is possible; or, the conclusion of a number of rainy days may inspire the desire for a restday to dry out equipment. The route must allow enough time for exploring, and to accommodate any weather conditions. There is not a sense of compartmentalizing one's activities into days and nights, mornings and afternoons. Rather, we strive to travel, in a timeless fluid state, concerned for the full embodiment of our environment's uniqueness. This provides the experience of natural flow.

Watts sums up this point well in that,

> The joy of travel is not merely so much in getting where one wants to go as in the unsought surprises which occur on the journey. (Watts, 1957:197)

To Be Here Now: Natural Flow

Therefore unsought surprises must be allowed to be actualized both for the group and for the individual. This incorporates the process "to be here now"--to deal in the present with life directly. It involves activity, for its own sake, for the simple joy of effort. To be in the present is to be insignificant in the face of nature, to be open to its expressions and mysteries. It is not to think in a linear fashion, not to think in abstractions.

To be more concrete, "to be here now" is to enjoy the summer hail storm--watching the lake become a sheet of dancing droplets; to sense one's humble stature and be witness to oneself, identifying one's own joys and sorrows; to see and wonder at the jackpine tenuously clinging to a rock ledge; to blend day and night judging time as sunrise and sunset; and to not only identify the tamarack in a forest of pine, but to see its lighter shade and softer texture.

The relatively unrestricted travel plan is one that is open to a variety of interests and activities. It is not so much concerned with future objectives as with the present process. Kenneth Brower describes this travel approach as one where "the journey itself becomes the destination" (1978: 194). From this perspective one is most interested in seeing and experiencing all and not covering distance. A powerful positive perception of bush has emerged. There will be the time and the inclination for the artist to sketch, for the hunter to explore the bush, for the historian to seek out evidence of man's passing, for the naturalist to observe. Group members are thus led on individually and as a group to experience a wide variety of activities and begin to see more of their surroundings. This encourages an incentive to get off the centre of the lake to escape the river corridor, for the hills in the distance.

For example, a rock slide or tangled driftwood shore now becomes a playground to stretch one's legs and scramble about, the trappers cabin becomes a place for exploration or the rock outcrop becomes a potential vista point to be reached. Also, as one becomes closer to his surroundings, the moose tracks on the portage are seen, the smell of labrador tea brings us to the shore of the creek and old tree blazes are observed, proving our bushwack has been done before. This is the integration referred to earlier: a broadening of inquiry and knowledge through the awakening of one's senses as one begins to see and feel his surroundings as he flows through it, and an expansion of one's perceived roles in the natural world where it becomes a true _living_ environment for him.

Strip Down to Essentials

Among this _living_ environment, the group experiences a profound sense of independence. Our supplies we carry and our travel is by our own means. It is a simple life free of the alienation experienced so often in modern existence. It is a life in a new world with simple rules and pursuits. Such a dynamic reversal of urban existence may create an atmosphere of self-inquiry. The individual may easily be opened to a concern for the way he finds himself existing in the world. He may see the importance of taking control of his own existence and may begin to identify his feelings in the present.

There may be other profound changes in perception. The concept of hardship so often associated with the outdoors can become difficult to understand. Our simple lifestyle devoid of luxuries previously held to be indispensible, has proved rewarding and highly comfortable, spiritually, intellectually, and physically. In the midst of a soaking rain storm, our thoughts will no longer evolve around fears of fever and "will the rain ever stop," or daydream of watching T.V. indoors. Rather, we might say, "It will be good to dry out when the sun returns." We will have the mental state to remain in the present witness to the storm.

> Physical discomfort is important only when the mood is wrong. Then you fasten onto whatever thing is uncomfortable and call that the cause. But if the mood is right, then physical discomfor doesn't mean much. (Pirisg, 1974:19)

There is no need to disassociate ourselves from the scene into mental wanderings for the secure past and elusive future. The present is not hardship, it is just a part of life in the bush. Rasmussen's account of an experience with caribou eskimo beautifully illustrates this.

Episode:

A Rain Storm - Just a Part of Life in the Bush; If the Mood is Right Physical Discomfort Doesn't Mean Much

> The rain poured down and the gale rose to such violence in the course of about two hours that we had to pull our tent down in order that it might not be swept away together with our equipment. . . . later in the evening I went out to see how my neighbours were getting on, as I thought they would certainly need help.
>
> . . . I went to one of the most damaged snow-houses, where my old storyteller lived. I could only get in by wading through a large lake that became deeper and deeper all the time, and so had to be content to look in through a hole in the wall. But I could hardly believe my own

> eyes when I saw them, old and young, eagerly absorbed in gambling with small, fine playing cards that had been imported from Winnipeg. Laughter and merry cries alternated with the claps of thunder, and I understood that none of these people, who were born to this weather, could take a little discomfort seriously. (Rasmussen, 1930:24)

Wilderness: A European Invention

The term "bush" is continually used in avoidance of the term "wilderness". This is because "wilderness" (a European invention) implies something foreign, a perceived environment that is a threat to man's physical safety. It denotes a negative perception of bush. The Oxford definition of wilderness states wilderness as a "wild or uncultivated land which is occupied only by wild animals." John A. Livingston questions this:

> If a place that is unhabited by man is a true wilderness, what does it become when man appears? (1973:115)

By definition, we see that the reality of "wilderness" cannot involve man. But Livingston's question is vital, "Are man and wilderness naturally exclusive?" (1973:115) Fred Bodsworth deals with this question by describing nature as an abstract, an impression of remoteness far away from the sophistications of man's artificial world. "And since it is a *"feel"* rather than a *"thing"* it can be marred, or its impact drastically diluted with relatively little acute destruction of its physical elements {forest, water, space}" (Speares, 1970:25).

For Bodsworth, wilderness is not a reality, but a feel. It is isolation for man in nature--man within nature. A power saw roar destroys the feel but in a far more significant vein so too does one's perceived distinction from nature. Therefore a contrived test of character out of the natural flow of travel is likewise a restriction to this "feel".

For man the bush will remain "wilderness" as long as he perceives it as so--that scary world out there which must be dealt with. If, however, he can enter into the mainstream, become part of the land, one of the "wild" creatures, then the term loses all significance. Man will cease to think of the natural world as a wilderness because he is a part of that world. He is at home here, living his summer here. How could it be a wilderness? How can it simply be a trip we are on?

So man and wilderness may not be naturally exclusive. Wilderness exists as a concept within man, a "feel", and remains so in our perception while it is travelled through. Of course this means man is detached, a struggling spectator looking in. This is one "feel" for the bush.

Man and the bush, however, need not be mutually exclusive. The bush may be a partner of man, not an opponent; again, a "feel", but in this sense the feel is intimacy, not remoteness; a positive perception of the bush.

The message is that nature must be "lived".

Episode:

Home in the Bush

Source: From the dialogue between a Dog-Rib
Indian and a priest.

Tell me, Father, what is this white man's Heaven?

It is the most beautiful place in the world.

Tell me, Father, is it like the land of the little trees when the ice has left the lakes? Are the great musk oxen there? Are the hills covered with flowers? There will I see the caribou everywhere I look? Are the lakes blue with the sky of summer? Is every net full of great, fat whitefish? Is there room for me in this land, like our land, the Barrens? Can I camp anywhere and not find that someone else has camped? Can I feel the wind and be like the wind? Father, if your Heaven is not all these, leave me alone in my land, the land of the little sticks. (Downes, Peter, Sleeping Island, preface, New York: Coward, McCann, Inc., 1943)

How do we feel at the conclusion of our group travel experience?

We have entrusted ourselves to nature and those around us. Our insights and curiosities are focused on the world around us, our bodies in movement sensitive to our surroundings. We have an awareness of ourselves, our place, feeling a wholeness and reverence for life in mind and body. These intangible impressions are felt deep in our bones.

As we paddle our final lakes we may imagine a Cree hunting party on their way to Hudson's Bay in the distant mist. Carrying over our last portages we observe the grouse and violets we would not have noticed before. In essence, we belong to nature.

Our travels have been one of re-discovery, re-discovery of our place, our roots, within nature. A significance that will put ourselves in our proper perspective in nature. We have gained a great sense of humility in our lives. We have felt meaning in our movements and have been absorbed in them. This communication will never leave us.

Our journey has been our destination. It has been a good journey.

The following is a message from a 15 year old female participant on a canoe tripping experience on the Canadian Shield. The aspirations of her trip leaders was an integrative man within nature approach.

Quetico is a provincial park in Ontario. The term "Quetico" is used to describe the program in total.

> It's very hard to explain what Quetico really is like on paper or in words. You have to do it to really know it. It's a combination of physical and mental changes, realization. When we got back to camp we were really in shock. We had been so exicted to get back and to see everybody and when we got back we found ourselves sticking together like new campers. It seemed like we didn't know anyone. Not because we didn't like anyone but because we had lived so intensely with our group for some 35 days without realizing how close we really were. People may call us snobs but that's just because they don't understand. We learnt so much about the wilderness and about the history of the Quetico area and we learnt so much about each other and ourselves which you just can't do on a short trip. I admit that I did count days, and wondered why I spent money to eat freeze dried food and get

eaten alive by bugs but I can say now in total truth that it was worth every last cent. I hope that someone will read this and think very hard about doing a long trip and eventually do one, because it's no horror story, it's probably the best experience you'll have.

CHAPTER IV

THE ART OF LEADERSHIP

The art of leadership is often a forgotten theme in outdoor leadership. It is a concern by a leader for the group's intrinsic growth. Hamilton, a camp director for many years, states:

> We must, if we are to do our best, have the feeling of artists towards our work with the sensitive, plastic, responsive human stuff that is entrusted to us for a time. (Webb, 1960:40)

The science of leadership deals with external elements acting on the group. Compared to the art of leadership, the science of leadership is a separate branch or concern in developing outdoor leadership programming.

The science branch of leadership deals with the technical skill required for travel, the wise use of equipment, and most important, the group's physical comfort and safety. Undoubtedly there is a fine "art" to the successful teaching and implementation of these concerns, but there is a deeper level of concern that develops from an awareness of the potential intrinsic qualities the outdoor life can motivate. The science of leadership with its concerns for route choice, equipment lists, food planning, first aid and evacuation and teaching travel skills must be developed in a leader before the "artist's" concerns. Hamilton states the necessary discipline of the scientist serves as the foundation for the artistic concerns of outdoor travel leadership (Webb, 1966:40). These concerns are far more difficult to itemize and are perhaps best illustrated by an analysis of the role model process of teaching, the leader steps into with a group.

How the leader perceives his own significance as a member of the group, not only as a leader but as a fellow human being? How the leader identifies learning experiences, --how he focuses attention for intrinsic gain in a social and environmental context, is the topic at hand. A wise concern for and implementation of these questions is the art of leadership.

To recap the preceding chapter pertaining to what it is to "travel well", the present chapter considers the leader's role in this process.

How To Be, as Leader

In the extended camping experience the guide is a powerful role model. This is his most significant position within the group. It is a powerful status because as a role model the guide is seen as sole authority in a world foreign to group members. It is a world where they may feel an overwhelming uncertainty and tenuous grasp of their own place and independence. Simply put, a group member new to the camping experience really needs a leader and there are few alternatives to draw on.

Role models provide:

> . . . ideal images or models towards which the individual aspires, they implicitly and explicitly hold rewards on reinforcing power, they provide the perspective and vocabulary with which the individual defines self and others. (Scott, 1973:26)

Therefore, the leader presents the experience, he defines it and provides the wherewithall to achievement, joyous group life, and contentment of mind, body and soul. Dr. Elton McNeil states:

> I am stating a simple clinical truth that the primary agent of change in a human being is to be found in his fellow human being. I insist that while things make a difference in the development of each of us, they can never match the contribution to growth provided by a sensitive adult in contact with an impressionable child. (Gibson, 1972:2)

The leader who appreciates, and wishes to attend to, the significance of his role must undergo a strict self examination. There are two main questions he must ask of himself as a leader and as a human being.

1. Am I being genuine with myself as a human being amongst other human beings?

A leader must remember that this label "leader" is a superficial and ambiguous term. It does not mean superior or dictator. He is only a person leading other people. Being human means he has assets and liabilities, strengths and weaknesses. He is not a demi god who commands a position, but rather, a fellow traveller "whose value is measured by his participation rather than by his prestige" (Northway, 1960:166). He must feel responsibility to the group and not be responsible for them. For this is the more genuine human response. Mary Northway writes of the leader as a human being.

> It means considering oneself no more and no less important than any other human being, and using one's formal position of leadership not to inveigle others towards the smug little standards one thinks so important, but for guiding them towards the destiny for which each is best suited. (Webb, 1960:165)

The leader must therefore ultimately strive to provide a "guidance in being." This he achieves through his own presence as a human being. The secret of his success lies not so much with his many varied skill techniques such as cooking, paddling, fire lighting, but in the attitude or way of being that these techniques teach (Leonard, 1974:60).

The second question in one's self examination concerns less one's own way of being as more one's way of teaching.

2. Do I teach or do I manipulate?

This question points to a powerful potential for self-deception for any leader. Is he concerned for the growth of others, and self-growth, by this process which is teaching in its purest form? Or, does he unwittingly influence others so that they will behave in ways that primarily satisfy his self-needs?(Brown, 1971:10) Here exists the polarity of teaching versus manipulation. So, to teach as a leader, one must receive his satisfaction and feedback from the practice of his art--his "guidance in being." He must be willing to give freely of himself and transcend his own sense of self-importance. Perhaps with effort and practice he may discover his own insignificance and it is in this realization that he may find his beginnings as a great teacher. As a role model, what he aspires for himself and for his approach or perception to the bush is what his group will learn likewise to value.

Alan W. Watts wisely points out,

> A fanatic preoccupation with self leads not to discovery, but to an abysmal lack of identity. It would appear that the self is discoverable only in its own loss and that it is not identifiable without an intense sense of environment. (Sheppard and McKinley, 1969:139)

The leader at home in his environment, comfortable with his group and self may begin to experience moments of loss of self-importance. By this, he may stimulate the same experience in others.

The preceding section concerned the self-evaluation the leader must undergo appreciating his role as the "primary agent of change" for his group's perception of their surrounding, others, and themselves. Perhaps an example illustrating the guide's role is useful at this time.

Episode: I

A Rain Storm

> The rain pelted down on us as we huddled cold and damp inside the tent. Our guide tried to get a fire going for a hot meal but gave up in disgust. He cursed our bad luck at only having camp partially set up before the storm fell upon us. It was a bad scene for we would now just wait for the rain to die down. It already seems like forever. My thoughts wander from the possible fever I may get, to watching T.V. back home and keeping my personal items dry. I notice our guide has the driest spot in the tent.

Episode II:

A Rain Storm

> The rain pelted down on us as we quickly covered what we could of our camping gear and set up a communal canoe shelter. It was fun struggling with the canoes to get them securely jammed in between close trees or wedged in tree branch forks. When the canoes were secure it was like a haven of warmth and friendship. The thick wide foilage of a white pine even added more resistance from the teaming rain. We indeed had a comfortable vantage point to observe the mysterious effects of the storm on the lake below. I helped our guide gather wood from a few stumps. We split the dry insides and managed a quick fire for a hot drink. Out in the rain, our shelter and its inhabitants made me think the scene was like any animal who prefers to remain dry seeking shelter. We were just like a cat under a porch or an owl under pine boughs. We drank and talked for hours, then when the rain let up we dismantled our shelter and headed into the raising mist--"into the mystic." We all enjoyed hanging our hands into the warm lake water of a finishing shower. It became a simple habit we revelled in. Our guide has taught us the science of canoe shelter building and the beauty of a summer shower. I thought nothing of getting a little wet.

As life is lived in the present, time becomes precious and free. A positive perception of the bush is fostered. The guide creates this atmosphere. He teaches his companions to be denizens rather than aliens to the bush.

Native Peoples' Concepts of Leadership

It is interesting to look at Canadian native peoples' concept of leadership. The application of native wisdom to the Canadian outdoor educator's role should seem obvious for these peoples lived on the land our travel experience considers -- in many cases a land little changed.

In Ojibway society, power is equated with "not being controlled" and controlling involves "inferences of responsibility" (Black, :148). We see here that leadership implies being responsible for oneself so that one can be responsible for others. In Naskapi society, the leader (Wotshimao) is "any man who takes the initiative in any given situation" (Henriksen, 1973 : 45). However, Henriksen explains that first there must be a respect for the individual, much is won by being accountable to yourself (1973:44). In these two examples of Canadian Shield peoples, the leader is never the almighty. There is flexibility in the leadership process so that others may learn to take responsibility as leaders. There is also an implied strong awareness of those that are to be led. The leader is always a participant.

Any leader must be aware that people are usually capable of doing much more than they imagine of themselves, and that responsibility is learned only when one is given the opportunity to test himself and become aware that he can (Brown, 1971:242).

The Ojibway and Naskaki leadership process points to keen sensitivity to the group that the leader is responsible to. Leadership is not based simply on skill, knowledge, an impressive record of past experiences--where the leader is the almighty who will "get us through." This implies that he "takes" the group on the trip. But for the aspirations identified of the wise travel approach, the leader must be a member of the group, responsible to them. He will not take them on a trip but, rather, join them in a group living experience. Much of the direct leadership will come from others in the end, but the guidance and way of being underpinning decisions come from the way of being he establishes.

To Appreciate Learning Experiences

Thus far, there has been consideration shown as to how to be, how to teach, but little concern for what to teach.

The leader must appreciate what is a learning situation, that "learning is not confined to one objective at a time, nor is it only a one-dimensional procedure. . ." (Mirsky, 1978:99). He must sense the value of doing experimental education and provide countless stimulus for the group as a whole, and its individual members dependent on their unique qualities. This does not just require variety in travel, but involves the leader in the act of interpreting the learning potential of a particular situation. For the imaginative playful character, he may provide countless playgrounds and games from the variety of the land, such as follow the leader on a driftwood shore, and sand castle cities on a beach after a rain. For the scientific quizical nature he may point out animals' habits and presence, such as rabbit runs, and birds' nests. And for the sensual individual he may provide countless new experiences such as night travel, or sitting out a rainstorm in a spruce forest with its powerful smells. His basic intent is, therefore, to consider the total learning potential in the outdoors. This means he does not provide a repetition of reinforcers and behavior which lends itself to habituation and boredom, as is so often the classroom dilemma (Mirsky, 1978:100), but enhances curiosities and awareness through new and changing reinforcers and behaviors, both socially, physically and emotionally.

Akin to this awareness for inspiration in others, the leader must never let group members' sense of personal accountability be overrun by overkill of his own leadership. As learning situations, the guide must increasingly (as the group progress) let individuals stand out to initiate decisions and take control of their actions. Through personal responsibility the outdoor traveller comes to discover a freedom that is increasingly withheld from him in his daily life--the freedom to choose his course and suffer the consequences of his decisions (Toft, 1979:13). Therefore, to summarize, the leader must be responsible to all learning situations.

He must also be concerned for the experience as a whole in terms of its potential learned behavior, and therefore considers the consistency and natural flow of the travel approach he sets down. Consistency is important because such intrinsic changes or motivations such as communication skills and comfort in the bush are usually foreign to a group member at the start of the experience and are slowly developed with time. It takes time indeed to appreciate a travel approach bent on seemingly purposeless existence, but as described this is its greatest value. The leader identifies his aspiration for the experience as a whole and must maintain this understanding and course (paradoxically a purposeful purposelessness) throughout the experience.

In conclusion, then, how does the leader perceive his own significance as a leader and fellow being in the group? He enters into the group experience as a fellow participant, not superior, but rather freed from an exaggerated self-interest. How does he attain to intrinsic gain in individuals? His presence, he is aware, serves as a guidance in being. He is thus responsible to a group, not for them. How does he identify learning experiences for others? He lives life in the present and is thus free to capture every moment. He considers the whole person, physically, intellectually and spiritually simply because he is so.

CHAPTER V

PROGRAM CONCERNS

Intertwined with the significance of the leadership role is the program, or format about which the travel experience is organized. The leader, while overseer of curriculum elements defined by Gibson as "those items infused into the curriculum. . . in order to bring about the desired treatment according to the objective" (1977:246) is still governed by the program. Program concerns include stipulations that act on the experience as limitations. So they involve both the inevitable hinderance to the most ideal travel experience that must be dealt with and what can be planned curriculum elements introduced to the experience by both the leader and the program as a whole. This chapter considers, then, what can be introduced to enhance the travel experience, and suggests guidelines to organize an integrated travel approach. It deals with the often neglected programming aspects and most significant program concerns for the integrated travel approach.

Group Selection

The first consideration should perhaps be for the group. Often a selection of participants to a program is not possible but there still exist guidelines in establishing groups. Research on group involvement suggests five to eight to a group, including a leader, seems to be best for production (Gibson, 1977:243). As group members increase so too does the tendency for non-united involvement and smaller group factions. Such a group size will more easily allow for a greater willingness to communicate openly.

The question of co-educational groups is also an issue here. An even balance of males and females in a group helps all members to learn to understand and appreciate the opposite sex. Sex role stereotypes will likely hold little substance after a male-female shared extended camping experience. The co-educational encounter is thus a healthy growing experience for both sexes and generally an asset to all individuals.

When a selection of members is possible Gibson suggests, "a balance of socio-emotional and task oriented persons is desirable for optimum success in coping with the challenges of the environment and living together" (1977: 243). Such a balance apart from the practical concern also provides a learning experience in that each individual may see the strengths and weaknesses of various personality types. This will furnish a self-reflection as to one's own personal strengths and weaknesses.

Pre-Trip Activities

The program, when possible, must also consider pre-trip activities. It is an important ingredient to the experience as a whole that programs and leaders often are not sensitive too. The preparation for an extended outdoor experience is demanding. However possible, input from all group members is useful to both lessen the demand put on any individual and spark an overall interest and involvement. The ideal situations are total group involvement from the early organizational stages. The next preferred step would be an intensive time period together as a group, prior to embarking, for planning and packaging of food, laying down a route within the chosen area, and other group concerns. For the leader, such a time may take measures to eradicate any notion among participants that "they are being taken on a trip." Group involvement in the prepatory stages, rather, instills the concept of sharing in a group travel experience. In the short term it may seem easier for the program or leader to organize the group, but in the long run, it is often not the case. "Being taken on a trip" is an attitude that is difficult to abolish once formed and may provide for unnecessary problems. It is an attitude easily developed when one simply arrives on departure day having been responsible for only personal gear.

If necessary, written correspondence is valuable as a last resort for involvement in the planning stages. For the home base organizer it may be a simple matter of asking for suggestions in the way of ideas for more planning, interests, and personal goals for the upcoming experience.

Apart from the practical aspect of preparation one should also consider the gathering of information that will enhance the experience for all. In Canada's backwoods country topics that will provide an added dimension of comprehension of an area most certainly include environmental studies, anthropology and history. However, other topics of interest are many and often depend on the particular area of travel. For example, travel on the Mackenzie River in the North West Territories is certainly enhanced if an understanding of the current Mackenzie pipeline issue is appreciated. Likewise, sea canoeing around the Queen Charlotte Islands is enhanced with a gained knowledge of the Haida culture, particularly their canoe design and seafaring habits.

What is being suggested here is a plea for comprehension rather than ignorance in travel. The upcoming ridge, is it a glacial moraine or an esker? The open water hole in winter, is it a beaver or muskrat hole? The sudden clearing in the bush, is it perhaps an old settler's farm, logging camp or otherwise? The native pictograph on the cliff, is it perhaps a human or spiritual representation? Such information is available in literature and studies. It is wise to think of one's prepatory reading as material compiled by others similarly captivated by the mysteries around them. Questions such as who first walked this lovely portage trail, what perhaps could be the story of this pictograph site, why is there an open snow hole on top of a winter beaver lodge, become endless once one's curiosity and senses become open to their environment. It can be both the program's design and the leader's input that can develop such investigative curiosity with the end being some degree of research into these questions. This can only add to the flavour of the experience at hand, providing both a new-found sense of romance and general enlightenment of the bush.

Canada's backwoods country is quite unique for the rich story of both man and the land that it contains. The geography and wildlife of the Canadian bush is largely unaltered by man's influence in the past. Likewise, the history of Canada is largely one of travel in and exploitation of the bush. It is true that the extreme fur bearing population has declined and the whitepine forest are largely replaced by birch and dwarfed imitations. However, the routes of travel to the fur country remain intact and a forest still exists for Canada's wildlife. An acquired knowledge of one's environment of travel and its past cultural traditions is a valuable resource.

Yorke Edwards speaks eloquently of the integration of environmental studies into the travel experience.

> Canoeing in canoe country is different things to different people. Some are content just to let the single life sink in. Others are in love with the northern scene, but take it in as a total picture with little concern for its parts. These satisfactions are real, and valuable and worth pursuing. But the people who get the most from northern experiences are those who look forward

> each summer to greeting whisky jacks, to hearing whitethroats sing, or to seeing more of dragonflies hanging over lilypads. Here, as elsewhere, production is related to input. In this case a little input of naming things and delving into their roles in life can produce a lifetime of pleasure from the details of northern scenes. All it takes is a little curiosity and the habit of solving small mysteries. (Speares, 1970:133)

Likewise in history, geography, anthropology and other branches of learning, a synthesis of information can provide meaning from "the details of northern scenes."

It would be wise perhaps to provide a concrete example to illustrate this point. Preparing for a winter snowshoe trip over the historic Methye Portage and Clearwater River of Northern Saskatchewan, and Alberta, the author carried out a considerable historical inquiry. A list of travellers, particularly winter users of this historic route, was compiled and their journal entries of this route were photostated and brought along. Similarly, archeological studies and native peoples' history of this area were reviewed as well as traditional travel methods. This process began with a random search of explorers' journals, who were known to the author to have travelled in north-western Canada and thus passed over the Methye into the Athabasca country. Editors' notes and bibliographies led to further references and periodical accounts. References were also obtained from previous modern day travellers and Canadian historians the author contacted. Soon an impressive list of readings was obtained and studied.

It was learned that traditional toboggan designs

(O-DAW-BAN) were long and much narrower than contemporary manufactured toboggans, with significant taper in front and back. This would provide stability for the load and running efficiency. The group correspondingly modified their wood toboggans and a traditionally designed toboggan was built. Anthropological sources proved that the Clearwater Valley was a winter camping spot for Beaver Cree and Chipewyan peoples at various times in history. This was due to the fact that roaming plains buffalo and other big game sought out the river valley for shelter in the winter months.

Journal entries (Franklin, Mackenzie, Back, Hood, Butler) wrote, in the most lavish style, of the Methye portage viewpoint looking west into the Clearwater Valley, providing for the modern traveller an intriguing highlight. Once upon this viewpoint ourselves, we had the knowledge to appreciate that, although from our perspective the view might not deserve its famed recognition, from the traveller who has been weeks travelling in the low lying Upper Churchill, this degree of relief following eleven miles of portaging would appear breathtaking.

Likewise, Franklin wrote of the Pine Rapids spot on March 14th, 1820 on his way to the Arctic Ocean:

> We afterwards followed the river as far as the Pine Portage, when we passed through a very romantic defile of rocks, which presented the appearance of Gothic ruins, and their rude characters were happily contrasted with the softness of the snow, and the darker foliage of the pines which crowned their summits. (1969:132)

Such a passage instills excitement and intrigue and once upon the spot a sense of sharing the explorer's thoughts and actions may provide a strange and profound kinship to the mood of the past traveller. The character of this man, Franklin, becomes closer and one may go beyond the verge of knowing history and in an experiential vein become part of history.

The author remembers relaxing at this spot amidst a confluence of whitewater channels rimmed with towering cliffs, happily supported on an ice ledge. The group pondered its route amongst a maze of open water holes and ice bridges as Franklin and his men undoubtedly did one hundred and sixty one years earlier. Conversation involved the uniqueness of sitting above a raging river enjoying the rock outcrops that confluence mesh together. The opportunity to relax and enjoy this spot would not exist with open water travel. There was questioning as to whether Franklin himself might have commented on this uniqueness. As a group, however, we were sure that we shared the same difficulties and anxieties of weak ice river navigation.

The Pine Rapids site had been a moving and learning experience for all and unquestionably provided "meaning from the details of northern scenes."

The preparatory reading provided practical information as to travel methods and equipment. It taught of wildlife and human habitation in the area. And it provided insight as to the character and ways of the earlier explorer and fur traders who travelled this route as part of the great network of waterways and winter trails bridging Canada east and west. Upon completion of the trip there would be little feeling of exploration, for the route is mapped and travelled recreationally by many. However, when considering library research conducted, perhaps in this sense the modern day recreational traveller can be an explorer still.

Acknowledging the significance of such a synthesis of information it is time to deal with how information is passed on. It may be a matter of the leader researching an area, and sparking a similar interest for research in others for future trips, or it may entail a pre-trip time allotment in preparation for studies by all. A program's home base may house a respectable library to serve as resource material, or the leader may send to participants a suggested list of references to be read. The course that is chosen depends on the program and its participants. Perhaps most often it is the leader who has carried out an integrative research of the area of travel. As an interpreter, he must seek out library sources. Starting with general information, then following bibliographies and references to more specific information, he may seek out knowledge of past travellers or acknowledged experts in the field of study or area he is working in. Each activity may easily lend itself to an undying curiosity and a relentless pursuit of preparatory information. He therefore becomes a provider of knowledge in the bush. He should not overindulge in this role but, rather, spark curiosity where the unknowing eye does not see. The group response may be motivation to inquiry further or his stimulus may go by accepted as is. In other words, it is more important to hear and feel the call of the loon rather than knowing its name and habits. The call of the loon may lose meaning for an individual if he is bombarded with factual information. The mystery should always remain and it is this mystery that one should strive to teach. "Details of the northern scene" can easily be taught as just that--"details".

Post Trip Activities

Along with curriculum elements of preparation, there should also be concern shown for post trip activities. As suggested earlier, the sudden return to an urban environment and group breakup may be too outrageous a change for the bush traveller. Time is needed to unwind and slowly re-establish connections with one's everyday world. Ideally the group should return to an intermediary base; a camp or home base setting for a two to four day period. At this point mail is provided and what were once thought to be normal conveniences are now reintroduced.

If this is not possible, and a return to the city is made, then if participants share a similar physical location group reunions can help ease the adjustment. Whatever the situation, group reunions are a valuable follow-up to the successful group experience.

The follow-up activities and organizational duties fall under the auspices of program or leader directly. They are important elements that are often neglected. The carefully organized conscientious program is not only concerned for its participants during the program directly, but must extend its programming ideals to respect members' needs following the program and help or advise members as to how to prepare for the urban experience at hand.

As the long trip draws to a close, it is useful for staff to ask for both group feedback and individual personal feedback of themselves and the experience as a whole. This will provide useful information in organizing future camping experiences. In the same vein, feedback may also be provided for each group member concerning their own contribution to the experience. Such a group campfire activity offers a rare opportunity for individuals to openly express their feelings both positively and negatively for the individual with whom they have shared such intimate contact. They will also learn from others how they are perceived. Whether in the form of an organized de-briefing session (Gibson, 1977; Benson, 1981) or informal spontaneous communication, such an experience is a powerful learning situation and also helps bring home the idea that the experience is drawing to a close. It serves therefore as a useful wind down.

Route Planning

The actual selection of an area and route choice is perhaps the most significant curriculum element. A chosen route will determine one's means of travel, pace of travel and the physical challenge element involved. It will also suggest the type of preparatory research that needs to be conducted. In an educational sense, perhaps, a variety of terrain and activities is the most important consideration. Lake, creek and river travel all will involve distinct paddling techniques, vegetation, observable wildlife potential and countless other variation. In essence, varying terrains all capture a different "feel" or "mood" of the bush. Likewise, leaving the lake to explore a beaver marsh or climb a high bluff provide for a variety of activities that all will produce a unique involvement with the bush. Such variety continually opens the individual to opportunities whereby he can identify those experiences that produce a source of peace in life--a physical and emotional rejuvenation and comfort (Littlejohn, Pearce, 1973:115). An experience in the bush that is criticized for lacking variety is perhaps not so much a reflection of the area of travel, as a statement on one's narrow insight for the "feel" of the bush. Variety of terrain and activity exists at every bend but the hindsight to notice and utilize this is perhaps the needed curriculum concern.

The challenge and physical component of the travel experience is often the conflict that once singled out as the perceived highlight produces this "narrow insight" towards the bush. The wealth of learning of the various moods of the bush is thus often lost to a pays sauvage mentality of the bush.

Gibson writes,

> The greater the external threat to the survival of the group, the closer its members will be drawn together, particularly if all members are perceived as contributing to overcome the challenge. (1977:237)

This statement acknowledges the challenge component as a powerful group force and thus learning experience. But perhaps one's aims can go beyond the narrow insight of the challenge program emphasis. One's route planning and travel approach may be geared towards the bush as a benign force. Hardship and thus challenge are learned to be part of the variety of the bush. The program emphasis may be rather to transcend hardship, to be inured to it. Participants learn to accommodate themselves to necessities of travel--to the ways of the bush. The group is thus drawn together by a common focus to adjust its actions to the bush. For the route planning task, this will demand great flexibility and adaptability.

Such adaptability and imaginative use of resources employed by the leader can best be described as organized spontaneity. The wise leader of a group has perhaps travelled much or all of the route before and knows the land's resources, or has carefully reviewed the topographic maps to determine points of interest. For example, maps may indicate old relics to explore, ridges to climb for a grand view and large marshes to explore for moose or their signs--perhaps the marsh may be a huge beaver pond with many burrows and dug water channels. In any case, once this imaginative curious perceptual slant is adopted, the leader and group will discover many points of interest that might otherwise be passed by unnoticed. Points of interest thus become purely spontaneous activities and organized spontaneous ventures.

Travel and Group Organization

A highly structured program may be a necessary choice of conduct. Defined campsite duties and a rotational selection of day leaders can in certain groups and situations add order and learning in all aspects of travel. However, often structure adds a contrived efficiency that may not fulfill its aims. The group may not need such structure, and therefore it may produce a limiting effect. Perhaps it is wise to consider this idea of structuring a group as a useful tool, stored but ready if needed.

Another useful tool for the group travel curriculum is the wise use of debriefing sessions mentioned earlier. "If there is little guidance in . . . group debriefing, those individuals in the group that want to achieve good group function will accommodate by toleration . . . and long suffering" (Gibson, 1977:237). The debriefing session is meant to foster open communication and to provide the opportunity for the expression of personal feeling. It can be designed to uncover any sheltered tensions amidst group function, or any personal anxiety. Such sentiment should be allowed time to materialize on its own, but as Gibson suggests, toleration is a hindering end product of a non-communicative group (1977:). The forced contrived debriefing can be an annoyance to the experience as a whole if improperly operationalized or overdone. Again, as with structuring a group, it is a useful tool to be utilized if needed. It might best be considered "a way" not "the way".

Log Books

The collective log book as an ongoing description of the group experience is a valuable group project. Contributions from all group members is a must to the collective project. The log book not only can provide moments of daily group sharing and excitement, but is also a large contribution to the program's follow-up activities. It will serve as a lasting keepsake of the group experience that is very different from a personal log of one's travels. The group log is usually the job of the leader to initiate and should be the task of all to maintain. Usually as an evening collaborative function, it is a time of group sharing of the day's highs and lows, and individual and group episodes that are meaningful for all. The personally kept log book is valuable as well for certain individuals but a problem may arise whereby the writing of what you are doing may become more important than the actual doing of the activity. Often the most meaningful personal passages result from a personal statement by each group member added to the end of the collective log.

The following pages are examples of group log book entries. The group consists of two male staff, one female staff member and nine fifteen to sixteen year old female campers. Their time together was 38 days in Ontario's Biscotasing, Temagami area.

Day 8

West Montreal River

> Today was one of those days that is inevitable on any trip of this length. To describe it simply, it was WET! To go into more detail, it was MISERABLE! The rain began early in the morning and managed to soak just about everyone and everything before we even got moving. Including the wood. Which ruined all chances of a fire for an oatmeal with tea breakfast. But we managed to get packed up during a lull in the downpour and then trekked off down smooth water as the rain started off again harder than ever.
>
> We started off strong, everyone singing and laughing (Percival without a rainsuit was acting like a nerd as usual--after all, it's in this year!) but spirits dampened with the rain, and good feelings plummeted with the temperature. It just kept pouring! It soon became apparent whose rainsuit was good and whose leaked. By lunchtime, just about everyone was ready for a good roaring fire. Among hot chocolate, dry warm clothes, and good heat, spirits rose enough to see us through the rest of the afternoon. We wound our way down the Montreal River (yes, we were actually going downstream!) and pulled into a campsite. After more dry clothes and an excellent dinner by our own live-in chef, Chuck, the misery of the day seemed almost like a fading dream. It's just all part of tripping. And after all, isn't that what we all came out to do? . . .

Day 10

Firth Lake

The day began overcast as it has been quite often lately. Chuck and Joss, the previous night, had bushwacked two portages, which we easily breezed over as if we were on a red carpet! Lise was in her usual humour, which never makes sense (sorry Lise). So all in all, the day was a successful one or at least most of us thought so. Then the last portage of the day lay in front of us. Now, I'm not saying the portage was difficult, it's just what some of us encountered on it. Beeg, Ann, Nan, Joss and I decided to mess around with some bees. We just had an absolutely stinging conversation!!

Day 14

Okawakenda Lake

We didn't have to make a campsite tonite! Thank God, we don't need any more wasps. The campsite is amazing. Old Eagle Eye Chappy, spotted it as usual. The afternoon her eagle eyes were working well too, for she spotted an old mine shaft. Everyone all immediately jumped out of their canoes and wanted to investigate. So cheerful Chuckie got out his miners light and led us through the cave. It was only about a 100 feet long but it was great being in there. Chuckie had the only light, so it was a little dark at the end, but have no fear brave Joss was at the end to protect us and then there was old eagle eye Chappy. She didn't even go in the cave!

Today was just another out of the wild 38, but I'm sure Joss' clams will never be forgotten.

Day 25

Donnegana Lake

Woke up to clearing skies after a rainy night and got an early start. I might add that the bran muffins worked for once.

We paddled to the eastern end of Lupus Lake and Mel immediately found a trail heading slightly south of east which was just what we wanted. Our objective was to hook up with a creek valley about 2/3 of a mile east and then figure out how to get to Donnegana. Mel and I went ahead with map and compass while the others did whatever clearing and blazing was necessary. This first part of the portage was quite old and was both overgrown and deadfallen so a fair amount of work was necessary. We arrived at the creek which was much too small to be paddled so we cut our own trail to the other side of the valley in the hopes of better footing. The creek valley crossing was difficult due to lack of dry ground, but we made the best of it. As it turned out we found a good trail on the far side of the valley which started just where we entered the bush with our bushwack. This good trail followed the creek valley right down to the grassy bay of Donnegana which was our objective. Total length of the portage is probably about 1½ miles.

It seemed to me that most of us enjoyed the portage because we put so much work into finding and improving it, and because it ties together the most questionable part of our route in a sensible and reasonable way.

We were rewarded in arriving at a beautiful long lake (Donnegana) with lots of rock and beaches. The sky was perfectly clear by the time we found a campsite and the air pleasantly cool. Our campsite is on both sides of a narrows near the south end of the lake. We have two tents and fireplace on one side and the other tent on the beach opposite.

Day 27

Onaping Lake to Little Friday Lake

To put it bluntly, today was quite a challenge. By that I mean it was hard but something we'll remember. The wind this morning was terribly strong! And along with this headwind there was rain which made us all quite wet. Today we had no portages!!! We paddled the whole day on Onaping Lake to the singing of Lise, Nan and now Joss's singing of the hit "Rubber Ducky". At lunch we had a large fire and tried to dry ourselves out especially my "longies". We ended up camping at the end of Onaping at another one of our homemade campsites. (which usually turn out better!!!)

Anyways, this is the last time I write in this book so I'd just like to say that this trip has been one of the best experiences of my life. One thing I think I've learned is to expect anything. If it's ugly or difficult just see through this to its beauty and accept it. Thanx all for the ULTIMATE trip. Bisco Forever.

A further curriculum concern is for a philosophical synthesis, a thought for the day may help individuals express their own inspirational thoughts (Gibson, 1977:246). It may serve to put their thoughts into words as to how they feel within the natural world. Many passage by writers such as Sigurd Olson Thoreau, and Canadians such as Fred Bodsworth and John Livingston provide such insight. Again, the time and place must be well suited to prevent a contrived nature to the act.

Readings may best suit the experience, and the group as a morning activity, an evening campfire activity, or, indeed, whenever the time seems right. Topics might also include environmental issues, Indian legends, history or geography as mentioned earlier, or other suitable subjects. One might present a reading, for example, as with history and geography at the specific site involving the readings subject. This might be an old trading post site or example of glacial landform. Readings in outdoor philosophy may be most valuable in the evening as the group unwinds from an active day. They may take the form of stories by insightful outdoor authors such as Grey Owl and Jack London or poetry by the likes of Archibald Lampman or Robert Service. This author believes selected reading about the outdoors, read in the outdoors may be highly impressionable to an individual as a teaching tool.

The following is a list of suggested possible philosophically based readings.

Stories and Passages

Symons, R.D. Shrouded Trails, From Many Trails, 1963.

London, Jack. To build a fire, from Lost Face, MacMillan Co., 1910.

Merrick, Elliot. True North, 1933, pp. 3-6.

Grey Owl. The Tree, from Tales of An Empty Cabin, MacMillan, 1975.

London, Jack. In a Far Country, in Jack London, Avenel, 1980.

Northway, Mary. Going on camping trips, in Light From a Thousand Campfires, Webb, K.B. (Ed.), American Camping Association, 1960.

Books

Littlejohn, B., Pearce, J. Marked by the Wild: An Anthology of Literature Shaped by the Canadian Wilderness, McClelland and Stewart, 1973.

Olson, Sigurd F. Reflections from the North Country. Alfred A. Knopf, New York, 1977.

Leopold, Aldo. A Sand Country Almanac. Ballantine Books, New York, 1966.

To conclude, then, many curriculum elements have been identified. They included:

1. Concerns for group selection;
2. Pre-trip preparation and studies;
3. Post-trip activities and wind down;
4. Route planning;
5. Group organization: duty roster; rotation of day leaders; debriefing sessions;

6. Log books; and
7. Group readings.

This list is not a comprehensive gathering of possible curriculum elements, but rather involves the often neglected concerns of leaders and programs dealing with the extended outdoor travel experience.

CHAPTER VI

IMPLICATIONS OF THE INTEGRATIVE TRAVEL APPROACH

> *They took all the trees and put them in a tree museum and they charged the people a dollar and a half just to see them.*
> *Don't it always seem to go that you don't know what you've got till its gone.*
> *They've paved paradise and put up a parking lot.*
>
> *(Joni Mitchell,*
> *Big Yellow Taxi, 1969)*

To implicate the extended outdoor experience as a means to approach a "true ecology of man," which fosters in man both a positive perception of self and environment, is a real and credible contingency. Little, if any, research is available on how to instill necessary changes in values as they relate to man and the environment (Gibson, 1977:3), as well as man in a social sense. Likewise, research is needed to consider long range human ecological patterns of living that will ensure a psychological health in man and the continued availability of back woods country (Gibson, 1977:303). This thesis represents a part in this important process. The long-term objective is for a re-education of man--man the species--for the adoption of an environmental ethic--for a rekindling of the primitive spirit in us all.

In essence it is as O'Morrow defines recreation,

> To help all people achieve fuller, more harmonious effective lives through assisting the whole person to grow physically, mentally, emotionally, and socially. (Morrison, 1978)

The process is a recreation living environment. The extended outdoor travel experience creates a learning environment through doing and an open atmosphere for communication, with self, others and the land. The properly conceived travel approach is both integrative and wholistic. It may not only provide positive direction for outdoor education but may also suggest powerful implications for man's relationship with the land, and man as a species.

Implications For Outdoor Education

In the integrative travel plan, Canadian outdoor expeditions offer unique potential for learning. While today man's contact with the land generally rarely escapes city limits, there was a time when human impact was most pronounced on the many and varied Canadian waterways. Present travellers of Canada's landscape need not view the land as untouched wilderness, but rather as museums of past travellers. The tradition of past travellers is rich and knowledge of the men, their motives, habits and world view may greatly enhance one's perspective of the area. Peter Such writes,

> We all need a sense of our past, of how our present and, indeed, our future grows out of it; to see ourselves as part of that continuing tradition as it keeps evolving and not separate from it. (1978:Preface)

The Canadian extended travel experience offers a recreational reliving of the past. Indeed one can easily learn to feel a part of a continuing tradition. In many parts of the country, the portage may look no different for the present recreationalist than the original animal trail that led the first travel over that route. The thrill of landing your canoes at a beach site utilized for centuries, perhaps finding an arrowhead and uncovering an old portage connection on a presently untravelled route are all sensations that may provide a feeling of intimate involvement with the traditions of the lands. Such potential is a significant educational resource, regretably often neglected in Canadian outdoor travel curricula. This is but one example of an implication for education of the integrated travel approach. It perhaps deserves to be singled out for its uniqueness as a Canadian resource of outdoor education. The history book provides knowledge but only places the reader on the verge of knowing. If that history can be relived the traveller now can go beyond the verge of knowing and may become alive within the past traditions.

Another aspect of the travel approach that deserves particular mention as one considers the implication of a wholistic travel approach for outdoor education, is the physical skill component of travel. There is a developing branch of thought amongst physical educators that skills involved in movement should be emphasized as art form and not taught solely through a study repetition of technique. It is felt that physical activity has drifted too far towards a worship of its external elements, such as the emphasis on competition and equipment (Kleinman, 1975 ; Park, 1974; Puk, 1974; Podeschi). Rather, intrinsic motives would be appreciated, where the activity is carried on for its own sake. Surely this is the more healthy approach to activity. In this light the activity is wholistic in that it blends a physical, intellectual and spiritual consciousness.

Seymour Kleinman feels that physical activity

> . . . should be to enable one ultimately to create on his own experiences through movement which culminates in meaningful, purposeful realization of the self. (1975:175)

Roberta Park would add to this that physical activity should be used as a means to achieve a closer dialogue with nature (1974:33). Away from the familiar and regimented gymnasia or sport event, the outdoor setting offers unique qualities. Firstly, it is not familiar, therefore one's attention and senses are rarely involved in automatic type responses but rather are continually flowing with the activity at hand (Csikszent Mihalyi, 1975). Secondly, there are few rules or opponents that detract from personal freedom. If the physical skills involved in outdoor travel, for example paddling and portaging, are presented through a variety of terrain, involving a variety of adaptations to that skill (creek, river, and lake travel), then the newly acquired skill may lend itself more readily as an appreciated art form. Joy of effect or travel for its own sake are the underlying themes for this inner awareness of activity.

From this, skills may emerge as an acquired art.

Canoeing the shoreline of a vast northern lake may involve for moments an increased depth in consciousness where one may lose himself in his activity, flowing with the landscape and his movement. Eugen Herrigel describes the purpose of art in physical action:

> If one really wishes to be a master of an art one has to transcend technique so that the art becomes an artless art growing out of the unconscious. (1953:10)

The art must become purposeless from which self-regard vanishes (1953:52). Such represents the ultimate aspirations in the adoption of travel skills. As the loon whisps in for a water landing, then bobs about on the surface, so too may the canoeist whisp by, observing the loon, being like the loon. One need not simply "cover distance" but may "uncover feelings" (Van Matre, 1974:12).

Implications for Man

Both a sense of being part of the land's past tradition and a "closer dialogue with nature" through activity speak to an enhanced depth of consciousness. D.H. Lawrence's last written message to mankind is a pessimistic one. He states, "Our consciousness range is wide but shallow as a sheet of paper" (1931:42). He comments:

> Now we have to get back the cosmos, and it can't be done by a trick. The great range of responses that have fallen dead in us have to come to life again. It has taken two thousand years to kill them. We know how long it will take to bring them back. (1931:30)

George Leonard offers a more optimistic story:

> We are very close to other realities. We are only minutes away from some startling change in perception and being. . . . Our normal consciousness is far more fragile and precarious than we generally imagine. (1974:194)

For Leonard, the total human response, the emergence of our primal consciousness, has not fallen dead within us but struggles within us, just out of reach. The extended outdoor travel experience with its flexibility and length of time to allow one to absorb his physical surroundings and social setting can be the spark for this surfacing in man. What is necessary is an atmosphere where individuals as humans are able to be themselves and celebrate their authenticity--celebrate the whole person. What is needed is an educational plan that enables individuals "to discover their own uniqueness at the deepest levels of analysis possible, then to test the validity of their personal drives by exposure to opportunities and challenges that, hypothetically at least, might fulfill them" (McCreary, 1972:183).

Such is the plan of the suggested travel approach. It is opportunities for growth and analysis of life and self, incorporating the whole experience, not parts of it. Experiences of achieving in the midst of some adversity, authentic and joyous group enterprises--sharing a moment made special--and a gained sense of harmony and simple purpose in being, serve to provide a reason for the camping experience. The educational plan of the extended outdoor travel experience via these experiences teaches, as Mary

Northway suggests, "the great purposes of human living" (Webb, 1960:332). One's own significance diminishes in his world view and a clarity in purpose is obtained.

It is ironic that the aspects of primitive cultures from which we can derive our greatest gains are also those aspects we consider least. Perhaps this is simply because they are beyond us, they exist in a depth of consciousness that Leonard suggests lies just out of our reach. The addage, "If the lion could talk, we would not be able to understand him anyway," is a useful illustration of this point. To understand "the lion"--primitive cultures--to breakdown our homocentric tradition involves a certain humility. Man must be made to humble to his world, to again find his natural status within it. It is a world view the travel approach aspires to.

Implication for the Land

This world view has been coined "the land ethic." Aldo Leopold defines this view as such:

> All ethics so far evolved rest upon a single premise: that the individual is a member of a community of interdependent parts. . . the land ethic simply enlarges the boundaries of the community to include soil, water, plants and animals, or collectively the land. (Shepard and McKinley, 1969:403)

Sigurd Olson quite dramatically expresses the view:

> The greatest achievement of our flight to the moon is the picture of the earth, a living blue-green planet whirling in the dark endless void of space, and the realization that this is home. (1976:60)

For the land, the subculture that emerges from the wholistic travel approach perceives the bush in a positive vein, with love, respect and admiration. It is not a value based on economics or challenge, elements external to the land. Livingston describes early European settlers' approach to the bush and perhaps unwittingly the outdoor adventure educators view as "an ugly picture of the wilderness, a challenge to the exercise of will and power" (1973: 201). It is this relationship with the bush that we must break from.

There is hope for this end. Cultural evolution proceeds in leaps and bounds beyond the slow adoption of biological evolution. Basic animal natures alter slowly. We need communication with the land and perhaps in subtle ways have never forgotten a land ethic. Rather than being foremost, expressed perhaps as Bodsworth suggests, it is "thinly veiled in the subconscious" (Speares, 1970:27). The communication man has now with the land is often detrimental for man and for the land. There are two possible outcomes to the gap in cultural and biological evolution. Either, "we reform the world to the point that men go mad in it" (McKinley, 1969:55), as Joseph Nold has suggested is the case (1966:), or "maybe someday man will be a thoroughly urbanized creature happily adapted." However, as Bodsworth adds, "he is not that kind of creature yet" (1970:27).

The hope for this suggested crisis lies with the fact that cultural evolution, indeed, does proceed at a rapid pace when compared with biological evolution. Therefore, if the necessary cultural change begins to emerge with successive generations, the suggested gap creating a psychological impoverished condition in man may be narrowed.

> We cannot change our biological inheritance but we can and do change our cultures consciously. Conscious change of direction toward the environmental ethic will mean the practice of a kind of artificial selection--choosing certain positive elements in our tradition and rejecting negative elements. The selective process will not be easy, for it will demand something that is foreign to us--humility. It will demand unprecedented humility in the face of the encountered facts of the biosphere and the cosmos. It will demand willingness to see ourselves in the perspective of time and infinite duration and of events of unimaginable magnitude. (Livingston, 1973:73)

The outdoor extended experience travel approach that seeks out the authentic self, that promotes humility of mankind, and a reverence for life of the here and now, and that is sensitive to the emotional, spiritual nature of man; in essence, that seeks out the primitive spirit in man--that approach is an important step on the long road towards culture change. It is in fact much a reverse process in evolution--a return to, or concern for, many of man's basic biological needs.

The simple travel approach prescribed takes the individual from complex relationships and deception of self in an alienated contrived existence, and may provide with time simple but real personal relationship, self-awareness and a fundamental first-hand involvement with one's existence. Its ultimate aspiration is for a consummation of a certain state of consciousness, perhaps if only for brief moments. Such a consciousness has a life and movement quite different from the mental state than presents the individual initially to the experience. The initial perception knows in part and parcel, with full stops after every sentence. But the obtained consciousness knows in full, like a river (Lawrence, 1931:115). Lawrence's analogy is a wise one. A river always fulfills its destiny. It flows in harmony with its surroundings and is engulfed by it. Over time it shapes its scene, yet is also shaped by it. Therefore, it does not conquer or govern totally its path, but is a fixture of the entire scene, a member, among many, of its community.

Our travel approach is to be like a river.

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